Four Generations of Martins

An Irish family spreads to Scotland, encounters Mormonism, and migrates to America. They settle in Wyoming, Idaho, and Utah.

Kim Bateman

Introduction

Since retiring from my rural family practice, my hobby has been genealogy. Amazingly, every one of my sixteen great-great-grandparents was a member of the Church of Jesus Christ of Latter-day Saints, so my extended family had done most of the research long before I took up the hobby.

After spending a few years trying to extend my family lines earlier than 1800, which I found problematic due to lack of reliable documents, I decided instead to probe deeply into more recent ancestors with two primary aims: first, to separate legend from truth in the existing "faithful" family stories, and secondly, to understand ancestors in the context of history.

I have written over a dozen biographies of my family members since my retirement from medical practice. Initially, I tried to publish them but was informed by prospective publishers that there was no market for historical biographies. Based on several current best sellers, it take this as a polite reflection on the quality of my work but never mind that--my market is my cousins and our future descendants. I have chosen to simply post my books in *FamilySearch* and donate them to the Family History Library. Mostly I am writing for my own pleasure, and I have found plenty of that.

This particular book is not about my family at all. It is about the family of my youngest daughter's husband, Dennis Summers, whose mother is a Martin. I didn't intend to write a book about them, but after asking a few questions, I discovered a story that was so compelling I could not bring myself to stop, and here we are. And this brings me to the purpose of this introduction. If any of you members of this amazing Martin family read this, I hope you will forgive me for intruding on your business, tolerate any errors I may have made, and help me to correct them. If I can add to your knowledge and appreciation of these people, your ancestors, all the better.

In any case, this effort has been a great puzzle and detective case for me, and I hope you will enjoy it as I have.

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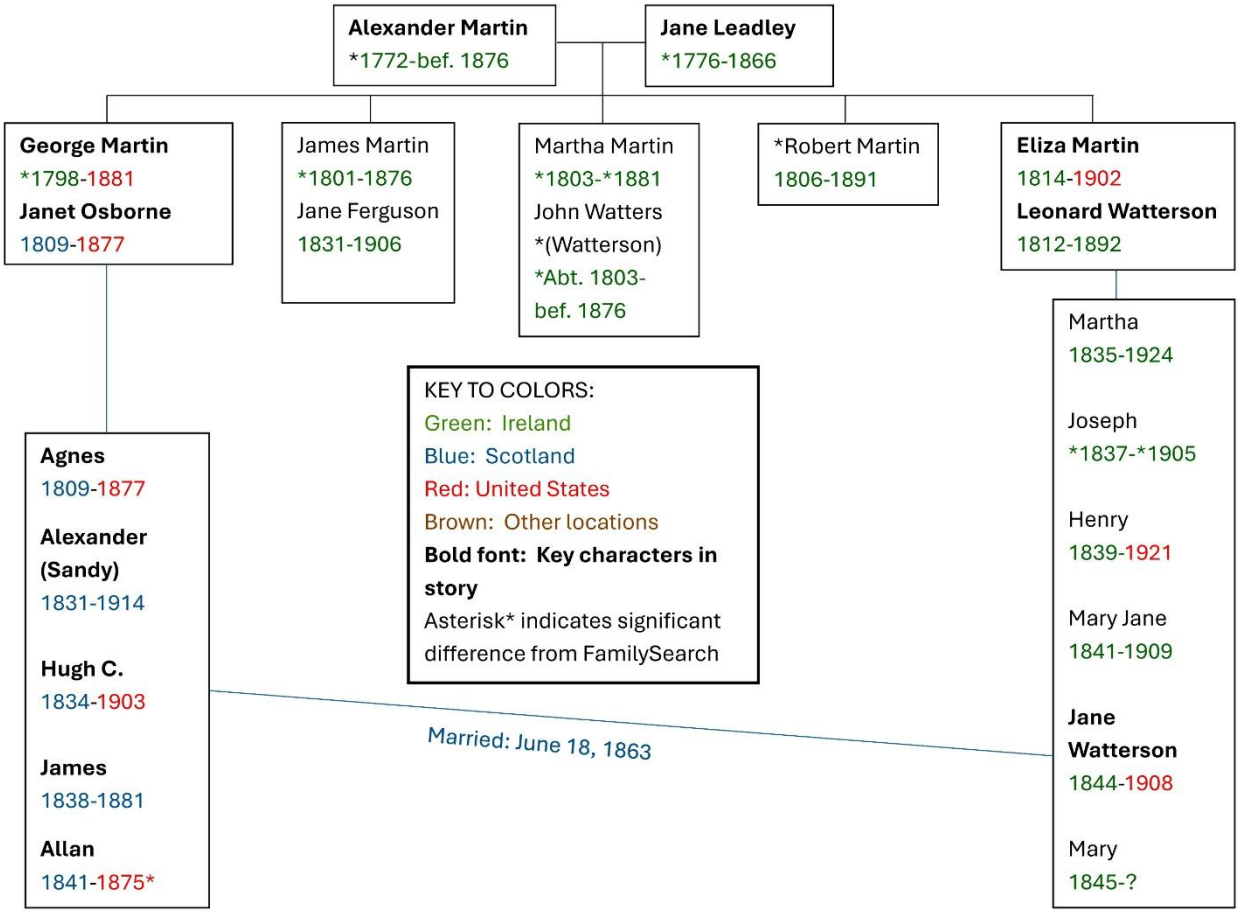
Chapter One - Alexander Martin in Northern Ireland

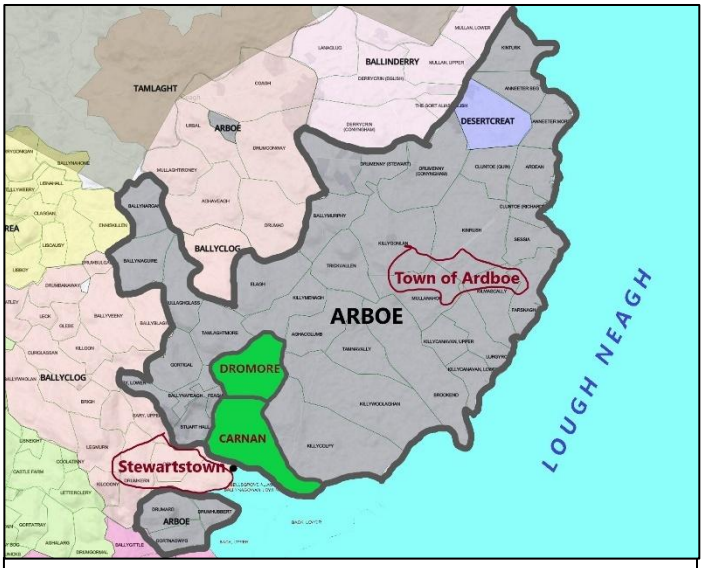


While America's founding fathers were writing the Declaration of Independence in 1776,[1] a peasant girl named Martha McCullough Martin delivered her first child in Carnan Townland,[2] Tyrone County,

[1] The birth and marriage records of this period in Northern Ireland have mostly been destroyed in the nation's tragic wars. *FamilySearch* and *Ancestry* genealogies vary considerably on the dates and places in this chapter. I have relied primarily on the George Leadley Martin Family Temple Ordinance Book, *FamilySearch* Memories, LKVY-69X, which was written around 1915, to construct this narrative.

[2] The place of his birth is given as "Carnen, Tyrone," but there is no location with that exact spelling. Place names are always a challenge for historical writers, since they change through the years and also because a specific place can be signified by many names. For example, a farm's location can be indicated by the nearest town, its county, its parish, or the name of its feudal lord. In Ireland, the smallest unit of farmland is called a "townland," which may or may not include a town. A townland ("toonlann" to Ulster Scotts) is a small amount of land (usually about 100-500 acres), a remnant of a Gaelic system that preceded the Normans which was used by the British to systematically confiscate land and apportion it to British settlers. There are 2,162 townlands in County Tyrone alone, and some of them have the same name. There is a Carnan Townland in south edge of the civil parish of Ardboe, (some maps and histories spell this Arboe. They are probably interchangeable. The two spellings are variants of each other and apply both to the Catholic Parish and to the village on the western shore of Lake Neag.) Currently the village is 69% Catholic and 20 % Protestant.

Ireland. Carnan is a rural area of 0.73 square miles (465 acres) in the parish of Arboe, about three to four miles southwest of the town of Arboe bordering the west edge of the present town and townland of Killycolpy, which can be located on Google maps. Martha and her husband George Martin[3] named him Alexander.



Townland map of Arboe Parish

Martha and George had married a year earlier in the town of Arboe, which is also in the county of Tyrone, Northern Ireland. The word Arboe[4] comes from the Irish expression "Ard Bo," (height or possibly hill of the cows). Arboe is both a town and a parish, and both of them border Lough Neagh in eastern Tyrone. The town is known as a fishing village in the Lough (Lake) Neagh.[5]

During the next eight years after Alexander's birth, George and Martha had four more sons whom they named Joshua, William, Robert, and Gabriel. All five apparently lived long lives and never left Northern Ireland. Alexander became a shoemaker. The fact that he did not inherit the farm suggests that his father was a tenant farmer. When Alexander was 19 years old, he married[6] Jean Leadley[7] in Stewartstown,[8] probably just at the end of his seven-year apprenticeship. The town bordered on Carnan Townland within a quarter mile of the Martin family farm although it was in a different parish.[9]

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[3] The estimated birth year for George Martin, the grandfather of Hugh George Martin and the father of Alexander, is 1754 on the aforementioned Temple Ordinance chart, the best source for the early Martin family.
[4] Ardboe is a variant spelling, which is used in Google maps.
[5] Lough Neagh is the largest lake in the British Isles, about 19 miles long and nine miles wide. Five of the six Northern Ireland Counties border on the lake including Tyrone county on the west. For reference, Bear Lake on the border of Utah and Idaho is 18 miles by seven miles.
[6] *FamilySearch* gives the date of 10 February 1798 for the marriage. I prefer the date of 1775 given in *Ancestry*, since it is before the birth of their first child on September 15, 1797. I have no primary source for either date.
[7] Jean Leadley was born in 1778 in Dromore Townland in Arboe Parish, which borders Carnan on the north.
[8] New Stewartstown is the birthplace given in the family's temple document, but I couldn't find a town of that name. In the Martin family genealogies, Stewartstown has sometimes been mistakenly confounded with Newtownstewart. Both of these were named after Sir William Stewart one of the Scottish Presbyterian immigrants. Newtownstewart is on the western bank of the River Mourne, halfway between Omagh and Strabane. It became a center for trade, especially in linen. In 1795 Newtownstewart had 1,737 inhabitants and 346 houses, known for agricultural produce and unbleached linen, with well-attended weekly markets and monthly fairs. It was predominantly Presbyterian, having been settled during the Plantation.
[9] Before 1822, Stewartstown Parish was called Ballyclog, which is the name given in the Kilmarnock branch record for George's birth, and since 1954 it has been called Donaghendry Parish, which has made genealogical study complicated. Adding to the confusion, the similar name Carmen is a colloquialism for

The main Irish industry in the 18th century was harvesting flax and weaving flaxen linen, which had been introduced in County Tyrone in 1685 by the Huguenots when they were driven from France. While larger-scale operations likely existed in towns and villages, most farmers in Tyrone grew flax on their own land, wove the linen by hand at home, and sold it at local markets. The town of Lisburn, about 33 miles east of Stewartstown near Belfast, was one of the most famous linen producing and exporting centers in world history.[10]

Stewartstown was created in 1606 about the same time as Jamestown, the first British colony in what would become Virginia.[11] It was part of the so-called Ulster Plantation, during which thousands of Scottish Presbyterian lowlanders were forcibly resettled ("planted") in Northen Ireland by King James I of England.[12] Although King James was not Anglican (he was Presbyterian), the Plantation was an effort to anglicize (in his view, to civilize) Ulster, which was Gaelic Catholic. Stewartstown was named after Andrew Stewart, Lord Ochiltree, a Scottish lord from Ayrshire, Scotland who lived about 75 miles from Belfast across the North Channel which connects the Irish Sea with the Atlantic Ocean.

Suffering inflicted by the Ulster Plantation led to the Irish Rebellion of 1641 and ultimately to "The Troubles" of the 1970s,[13] which undoubtedly affected the Martin descendants. In 1641 about 4,000 British colonists were killed in Ireland, and 8,000 were expelled. After the execution of King James in 1649, Oliver Cromwell responded to the Irish Rebellion with an expeditionary force that violently subdued the Irish, killing 15-20% of the population by the end of 1650.[14] Guerilla warfare continued until 1652, when Cromwell re-established the Plantation. When Charles II returned as king in 1860, he was supported by the Irish Presbyterians. Issues between Northern Ireland's Catholics and Protestants have continued ever since.

I do not know for sure whether the Martins were native Irish Catholics or part of King James' Presbyterian Scottish Plantation. Martin is a common surname in both countries. In Ireland, Martin is the 9th most common name; in Scotland it ranks 45th, so it is actually more prevalent in Ireland currently and was present before the arrival of the Normans in Ireland in the 11th Century. The Mac

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Carrickmore, which is about 37 miles south of Londonderry and 17 miles west of Stewartstown. Today Carrickmore has a population of about 600. It is the home of the paternal ancestors of Kurt Cobain, the lead singer of the band Nirvana, who immigrated to the state of Washington as shoemakers five generations before he was born.

[10] Wikipedia.

[11] Jamestown was founded May 13, 1607.

[12] King James I of England is the same person as King James VI of Scotland, who became King of England March 23, 1603. He was the son of Mary, Queen of Scots who succeeded Elizabeth I (his cousin) and died in 1625. He was the king of Shakespeare and of the King James Bible.

[13] All of County Tyrone including Arboe was involved in The Troubles. On June 2, 1977, a 58 year old man named Hugh Martin (I don't know whether he was related to our Martin family), a Protestant Constable, was shot dead by Irish Republican Army snipers while on mobile patrol near Arboe, one of about a dozen assassinations on both sides in Arboe between 1972 and 1988 during the war.

[14] The British Civil War against the king led by Cromwell was between 1642-1651, so they happened nearly simultaneously.

Giolla Mhartain Clan was prominent in County Tyrone.[15] I am still looking for clues.[16] By 1712 about half of County Tyrone was native Irish and half were English-speaking settlers.

1726-1728 was a time of famine and a severe smallpox outbreak, and many people immigrated to Pennsylvania.

During the lives of Alexander and Jean Martin, a series of rebellions took place in Ireland in response to the American and French Revolutions. The first uprising began in 1791 against the Presbyterians in Belfast only 40 miles from Stewartstown and then spread 100 miles south to Catholic Dublin. The main aims were representation in Parliament, universal male suffrage, emancipation of Catholics, and the elimination of British rule. That uprising, which had French support, led to about 35,000 deaths and the transport of a large number of the Irish rebels to the penal colonies of Australia. The conflict ended with the Act of Union in 1800 in which the Irish Parliament was united with the British, which lasted until 1972.[17] It was in this setting that the Martins were married and began their family.

Their first child was named George,[18] his grandfather's name,[19] born October 12, 1798.[20] His birthplace is given as Ballyclog, Tyrone, a parish bordering Arboe Parish that is two miles north of Stewartstown (and Carman Townland) and contains of all the townlands on the western border of Arboe.[21]

About a year after George's birth, Jean Leadley Martin bore another boy whom she named James Leadley Martin after her own father, followed by Martha, Robert, and Eliza.[22]

Sometime between 1814 and 1828, when George Martin was between 17 and 30 years old, he moved to Scotland.

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[15] Martin Family Name History, Irishhistory.com.

[16] I have not been able to look at very many birth or marriage records before 1800 on this family to determine whether they were Catholic or Protestant. To make the problem more difficult, the no one in this Martin family line has been identified earlier than the mid-1700s.

[17] https://www.britannica.com/event/Irish-Rebellion-Irish-history-1798.

[18] In several pedigrees in *Ancestry*, his name is given as Hugh George Leadley Martin. That may be so, but I will hereafter refer to him simply as George for clarity, as *FamilySearch* and primary sources give his name simply as George, and there are several other characters named Hugh Martin in this story.

[19] This followed a traditional naming pattern that was often used by Irish parents until the later 19th century. The first son was generally named for the father's father, the second son for the mother's father, the third son for the father, the fourth son for the father's eldest brother, and the fifth son for the mother's eldest brother. The first daughter was usually named for the mother's mother, the second daughter for the father's mother, the third daughter for the mother, the fourth daughter for the mother's eldest sister, and the fifth daughter for the father's eldest sister. (*FamilySearch* Wiki, Irish traditional naming system.) That is why you will find many names repeated in the following chapters. Stay alert.

[20] I favor this date although there are several different dates offered in various sources. According to his death data, he was born September 15, 1797, but the later date is documented in multiple entries in the Kilmarnock Branch records. A different date of November 30, 1798, is given in the 1914 temple ordinance record.

[21] Another entry in the Kilmarnock Branch record gives his birth as Sept 1799 in" Antbow or Artbow" (Ardboe).

[22] The three younger children were not named according to the standard custom, but there were gaps between them of two to eight years, suggesting that several children have not been identified.

Partly owing to ancient links to the western lowlands of Scotland at the time of the Plantation, there was a general migration from Northern Ireland in the early part of the 19th century to take part in jobs generated in Scotland by the industrial revolution, which had largely passed over Ireland. The soil in Tyrone was poor, and farming techniques were outdated, and after generations, farms had been divided. This was a period of high rents for tenants, and tenure on the land was insecure. Jobs and wages were better in Scotland.

The shortest distance from Stewartstown to Scotland is about 25 miles, but it is likely that George took a ferry or packet ship from Larne or Belfast to Ayr,[23] a trip of about 77 miles across the Firth of Clyde. I couldn't find any trace of him between 1814 and 1828 in either country. In the next chapter we will pick up his story in Scotland, and the rest of this book will tell the story of George Martin's family for three more generations.

Information on the Martin family members who remained in Ireland is relatively sparse, but here is what I have been able to find.

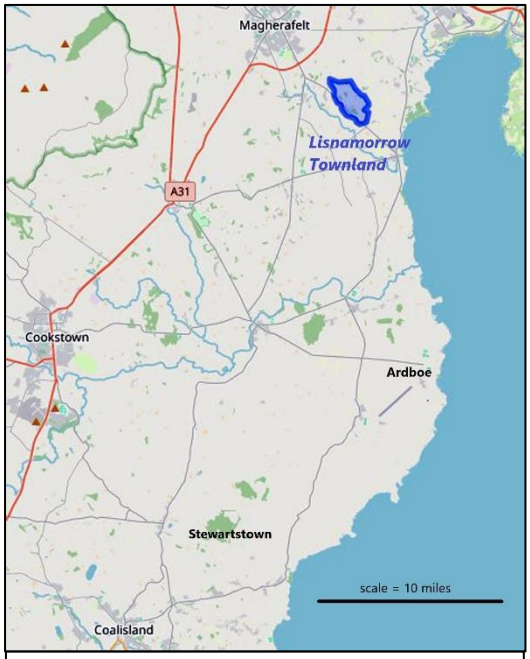
The population of Stewartstown peaked in 1840 at just over 1,000 people living in about 200 houses. Its economy was based on agriculture and trade, and it was known for its market and fairs. There were profitable coal mines nearby in Annahone and Coalisland,[24] the latter being just three miles to the south, but home production of linen cloth and a fabric called "unions," a mix of linen and cotton, was the main industry. It seems likely that the Martins wove linen at home, since George did it in Scotland. In 1837 Stewartstown was predominantly Protestant and had a small Roman Catholic Chapel and two places of worship for Presbyterians. However, Catholics dominated in County Tyrone. Saint Patrick, who brought Christianity to Ireland in the Fifth Century, founded his main church at Armagh just 18 miles south of where Stewartstown sprang up a millennium later, and the city is even today the principal Roman Catholic See in Ireland.

Although civil registration of marriages in Ireland did not began until 1845 for non-Catholics and in 1864 for Catholics, the marriage of Alexander and Jean's last child, Eliza Martin, to Leonard Watterson was recorded on November 23,1834 in the local index of Diocesan and Prerogative Marriage License Bonds in the Armagh Diocese. This suggests that at least one of them was

[23] Ayr is the county town of Ayrshire, an important port town in Scotland for centuries that paid a pivotal role in the Plantation of Ulster 200 years earlier, and in 1814 it was an important port for exporting coal. It had a population of about 5,000 that that time and by 1839 had a rail linkage to Belfast.
[24] Due to difficulties in getting the coal to market, work on the Coalisland began in 1744 linking the coalfields at Lough Neagh. The town grew up around the canal, which opened in 1787.

Catholic. The wedding took place at Woods Chapel, about 2.5 miles east of Magherafelt[25] and about 20 miles north of Stewartstown. These are the parents of Jane Watterson, who later married George Martin's son Hugh as we will learn in the next chapter.[26]

Luckily, a census record shows Leonard living with his parents in Lisnamorrow Townland three years before his marriage to Eliza. I say luckily because most of the 1831 census in Ireland was destroyed by fire in 1922, and only fragments of it remain. Among the heads of households of the 42 families listed in the townland[27] is Joseph Watterson,[28] who was likely Leonard's father.[29]



Lisnamorrow and Stewartstown

The population of Stewartstown peaked at about 1,000 in 1840. Its economy was based on agriculture and trade, and it was known for its market and fairs. It was at about that time and the Mormon Church appeared in the area.

The first LDS missionary in Ireland was Reuben Hedlock, who arrived on May 23, 1840 and stayed only three days, but on July 28th, John Taylor and two Irish men preached in Newry, County Down, which is about 34 miles southwest of Stewartstown. Three days later Thomas Tate became the first Irishman to be baptized in Loughbrickland. About six weeks after that, Theodore Curtis, the first permanent missionary to work in Ireland, arrived from Nauvoo and set up a branch in nearby Hillsborough. Reuben Hedlock returned in October and preached in Belfast. Curtis wrote of his work in Hillsborough,

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[25] The Armagh Diocese records also show that on January 30, 1829, Eliza's sister Martha Martin married a man named John Watters. Because of the similarity of their surnames, I believe this may have been Leonard's brother, John Watterson.

[26] A document from the Swan Valley, Idaho cemetery shows the parents of Eliza's daughter Jane, who will appear in the next chapter, as Eliza Martin and Leonard W. Martin. So do entries for Jane in the Evanston and Palisades Branch Records in Wyoming.

[27] Lisnamorrow is a village located 2.5 miles east of Magherafelt over the border into Derry County, which contains the church where Leonard Watterson and Eliza Martin would later be married,

[28] There were ten males and two females in the family. By this time Joseph and his wife Mary Woods had 10 children--three girls and seven boys, but five don't have death dates and could have been deceased. The oldest girl, Elizabeth, would have been 31, probably married and out of the house. John Watters would have been 29 (if he is the same as John Watterson).

[29] There was another Watterson family in Lisnamorrow headed by a man named Leonard Watterson with four males and two females, likely an uncle to our Leonard, and also a family headed by John Watterson, likely an older brother of our Leonard, with two males and two females. One of the females could be his wife Martha Martin. Other Watterson households were headed by Mary (single), Ignanous, and Benjamin, so six of the 42 families in Lisnamorrow were named Watterson.

> After a few weeks I commenced baptizing in Hillsborough. I met with much opposition, by discussion and pamphlets published against us…as well as falsehoods sent forth from the pulpits of the day. We not only suffered from these things, but from much fasting and hunger, as we found the country unexampled for beggary and want.

Nevertheless, the first branch had about 35 members, and Elder Curtis was soon transferred to Cheltenham in England. Another branch of 52 members was organized in 1843 in Mallusk about 27 miles east of Magherafelt by James Sloan.[30] Nothing is recorded about his mission, but it is likely that he began by first preaching near his home in Donaghmore, where he could have run into Martins, but there is no evidence that any of them became Mormons. Missionary work continued around Belfast for a decade before the first missionaries were sent to Dublin and the rest of Ireland.

Jane Watterson was born in Lisnamorrow on November 8, 1844 to Leonard Watterson and Eliza Martin just as the Great Potato Famine was beginning in Ireland, which caused the population to drop permanently.[31] By this time George was in Scotland, but the rest of the Martin family suffered through the famine. As Irish membership in the Mormon Church dropped during the worst of the famine in 1845-1847, most of the branch leaders emigrated to Nauvoo.

A child named James Martin was christened in the Catholic Church in Arboe, Tyrone Ireland on July 29, 1858. He was the son of George's brother James and his wife Jane Ferguson. Their older son William had been christened a Catholic in 1854. This is another clue that the Martins may have been Catholics, but it is possible that James simply married one.

Between 1820 and 1860, Irish immigrants accounted for more than one third of all people coming to the United States, and many others fled into Europe. One of the latter was Eliza and Martin Watterson's daughter Jane, who by 1860 was 15 years old. About all that we know about her early years, as we will learn in the next chapter, is that she married her first cousin Hugh Caldwell Martin in Motherwell, Lanarkshire, Scotland on June 18, 1863. Hugh was the second son of her uncle George Martin, who had by then been living in Scotland for decades. He was 28 and Jane was 18. But that is the business of the next chapter.

It appears that George Martin and Jane Watterson were the only members of the Alexander Martin family to leave Ireland. George's parents, Alexander and Jean, died sometime before 1876,

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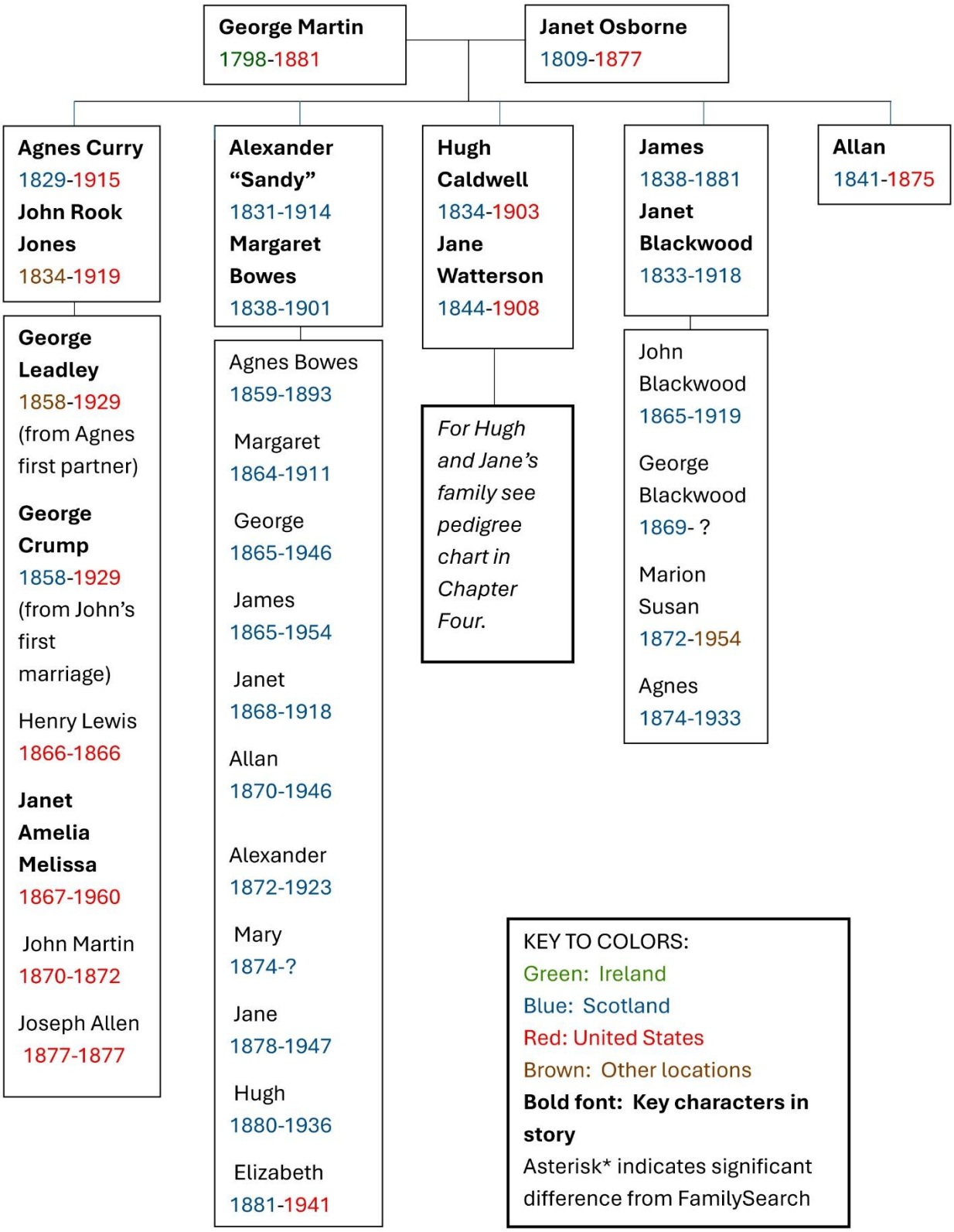
[30] Sloan was born in Donaghmore, County Tyrone in 1792, only seven miles from Stewartstown. Little is known of him. He emigrated to Ohio before 1825, joined the Church in 1838, and went with the Mormons to Missouri that year. He is said to have visited the Prophet and his companions in Liberty Jail several times. He served as the Nauvoo city recorder, notary public, and church clerk in Nauvoo before being sent on his mission (Joseph Smith Papers).

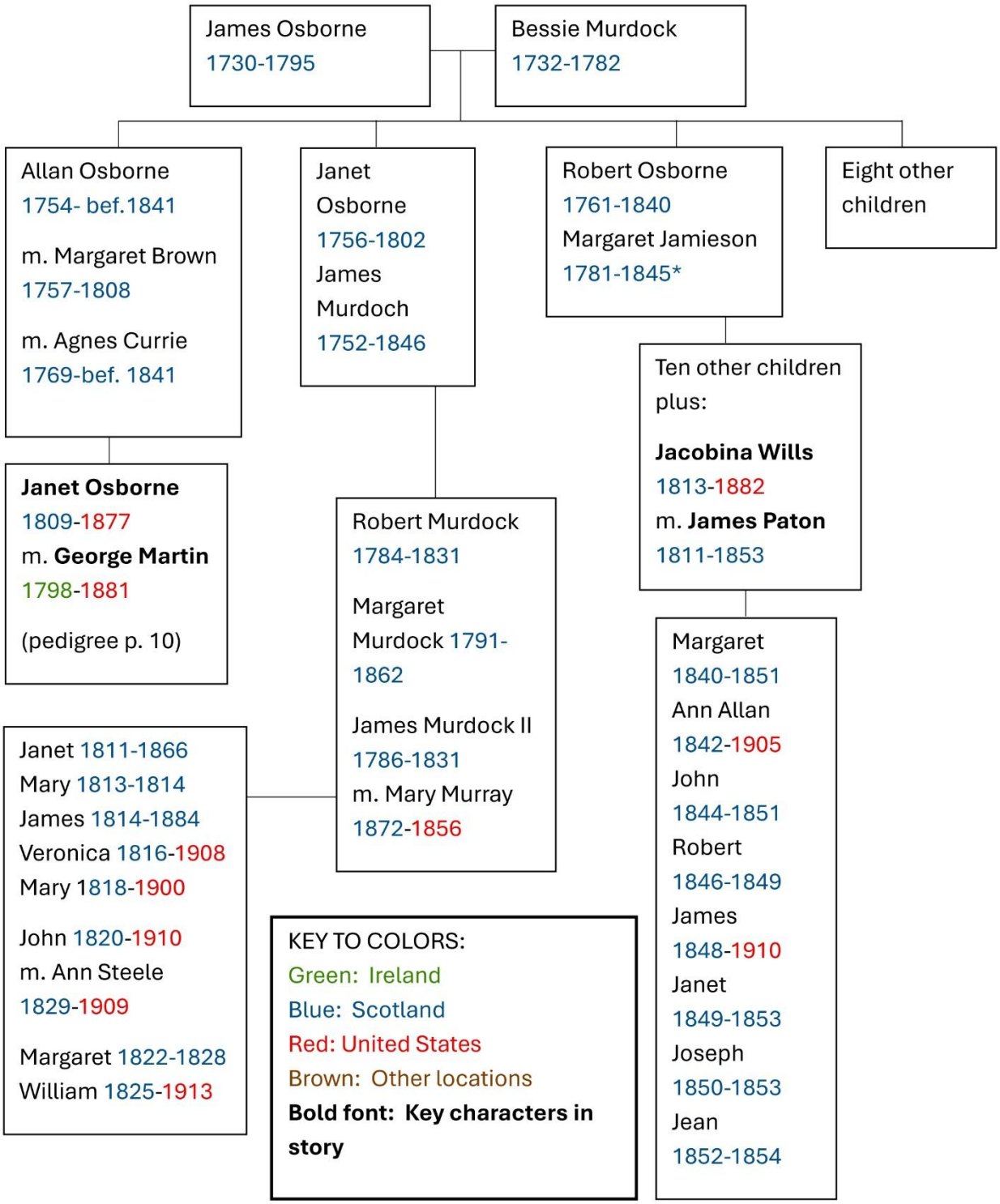
[31] The Irish Potato Famine, also known as the Great Hunger, began in 1845 when a mold known as Phytophthora infestans caused a destructive plant disease that spread rapidly throughout Ireland. The infestation ruined up to one-half of the potato crop that year, and about three-quarters of the crop over the next seven years. Because the tenant farmers of Ireland—then ruled as a colony of Great Britain—relied heavily on the potato as a source of food, the infestation had a catastrophic impact on Ireland and its population. Before it ended in 1852, the Potato Famine resulted in the death of roughly one million Irish from starvation and related causes, with at least another million forced to leave their homeland as refugees. (https://www.history.com/articles/irish-potato-famine)

probably in Carnan. His sister, Martha Martin Watters (or Watterson), died June 1881 in Cookstown, six miles from Stewartstown. His brother James served in the army in 1839 and was in Arboe for the birth of a son in 1858. His second brother, Robert, died in 1891 in Cookstown, and his youngest sister Eliza died around 1876 in somewhere Northern Ireland.[32] The estimated death date of George's mother, Jean Leadley in Tyrone, Northern Ireland is 1866 according to *FamilySearch*.

[32] George Leadley Martin Family LDS Temple Ordinance Book. Hand written Temple Ordinance Book kept by Hugh Caldwell Martin, Sr. and compiled by George Martin Jones, p. 2. This can be found in his *FamilySearch* Memories LKVY-69X. A Find a Grave entry claims Eliza that died in 1802 in Irwin, Idaho, but this is unlikely. Her presence there is not mentioned in any of the family biographies.

Chapter Two – George Martin in Scotland




James Osborne
1730-1795
Bessie Murdock
1732-1782
Allan Osborne
1754- bef.1841
m. Margaret Brown
1757-1808
m. Agnes Currie
1769-bef. 1841
Janet Osborne
1756-1802
James Murdoch
1752-1846
Robert Osborne
1761-1840
Margaret Jamieson
1781-1845*
Eight other children
Janet Osborne
1809-1877
m. George Martin
1798-1881
(pedigree p. 10)
Robert Murdock
1784-1831
Margaret Murdock 1791-1862
James Murdock II
1786-1831
m. Mary Murray
1872-1856
Ten other children plus:
Jacobina Wills
1813-1882
m. James Paton
1811-1853
Janet 1811-1866
Mary 1813-1814
James 1814-1884
Veronica 1816-1908
Mary 1818-1900
John 1820-1910
m. Ann Steele
1829-1909
Margaret 1822-1828
William 1825-1913
Margaret
1840-1851
Ann Allan
1842-1905
John
1844-1851
Robert
1846-1849
James
1848-1910
Janet
1849-1853
Joseph
1850-1853
Jean
1852-1854
KEY TO COLORS:
Green: Ireland
Blue: Scotland
Red: United States
Brown: Other locations
Bold font: Key characters in story

George Martin, the Irish weaver of flax, became a weaver of shawls[33] when he settled in Kilmarnock, the most important town in Ayrshire, Scotland with about 14,000 people. He almost certainly worked out of his house.

The almost forgotten industry of calico printing and the closely related manufacture of ornate shawls was a major industry in Kilmarnock and a staple in Victorian fashion. It was a labor-intensive process requiring skilled artisans with a keen eye for detail, and the shawls were treasured for their artistic beauty and quality. The new industry, which combined handloom weaving and printing, began there in 1824, inspired by the shawl industry in nearby Paisley. By the early 1830s over 3,000 looms were employed in Kilmarnock and the neighboring villages. Around 1832 the industry turned to cheniels.[34]

Victorian Shawl 1830

The influx of Irish immigrants, who made up about a third of the labor force, helped shape Kilmarnock's industrial landscape. This wave of immigration was primarily about skilled laborers such as George Martin, unlike later years when unskilled and destitute migrants arrived due to the Great Famine.

Kilmarnock was the region's main commercial and industrial center. The first passenger railway in Scotland originated there in 1812, connecting the town to the port of Troon. It became the first railway in Scotland to use a steam locomotive and the first to carry passengers. The road network was also being improved, updating the historic narrow streets that had been a hindrance to trade and development. Kilmarnock's close proximity to Troon and its harbor boosted Kilmarnock's trade despite its inland position. Its population jumped from 6,000 in 1800 to 21,000 in 1851 during the time of George's residency there, and it was known for its vibrant cultural life, a home to the poet Robert Burns and other writers, and the home of Johnnie Walker whiskey.

George Martin was 30 years old when he married Janet Osborne on July 17, 1828, in Kilmarnock. It is uncertain just how long he had been away from his Irish family—he could even have arrived as a teenager. In fact, he was old enough to have had an earlier marriage, but I could find no evidence of one in Ireland or Scotland. Janet was 18 years old and was born in Kilmarnock[35] as were all of their

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[33] *FamilySearch* Memories, A Sketch of George Laidley Martin Jones KWNR-WBJ.

[34] Chenille is a soft yarn characterized by a raised nap that protrudes from the core. The word is French for "caterpillar," which describes the yarn's fuzzy appearance. In addition to shawls and other clothing it can be used for upholstery and curtains.

[35] She is the child of Allan Osborn's second wife, Agnes Currie, whom he married November 28,1808 after his first wife Margaret Brown died. Her parents did not become Mormons, nor did her older half-brother Alexander. I could not link any of Agnes Currie's family to Mormonism although they all lived in Kilmarnock. However, many of Allan Osborn's relatives were linked to Mormonism. In fact, it was probably through the Osbornes that George and Agnes were introduced to the Church.

five children. The first child, Agnes Curry Martin, was born October 17, 1829. True to Irish naming traditions, they named her after Janet's mother.[36]

About six months later, the Church of Jesus Christ[37] was organized Fayette, New York, an event which would soon change the lives of George and Janet Martin.

In the summer of 1832, the Martin family lived through a severe cholera epidemic in which 250 people died in Kilmarnock. The cemeteries were insufficient, and most of the dead were buried in mass graves called cholera pits.[38] George was 33 and Janet was 22. She was pregnant with her second child, a boy who was born on August 23rd.[39] They named him Alexander Martin after his paternal grandfather.

The new Mormon religion in America had begun to grow rapidly in New York and Ohio, and missionaries and settlers were sent to the western frontiers in Jackson County, Missouri. By November the Latter-day Saints began fleeing from mobs in Jackson County, Missouri, across the Missouri River and into Clay County, Missouri.

George and Janet's second son, Hugh Caldwell Martin, was born in Kilmarnock on November 30, 1834, according to later Mormon branch records. He was named after Janet's mother's first husband and also after her only half-brother,[40] who was five years older than Janet.

A twenty-five year old woman named Helen Anderson McGee became "grievously ill"[41] at the time of the birth of her third child James, just a day after Hugh was born. Her husband, Richard McGee, was an immigrant from Stranorlar, Ireland[42] who had immigrated to Kilmarnock roughly at the same time as George Martin, and what happened next suggests that the two families knew each other. Helen died six weeks after the delivery, and Janet took baby James into their home and nursed both boys until they were weaned. After that, the McGee baby's grandparents raised James and his two older sisters, Janet and Rebecca. The girls did housework, and James at the age of eleven worked as a "draw boy" in a woolen factory.

Two years later, the Kirtland Temple was dedicated by the Mormons on March 26, 1836. During the next two years, most of the faithful Mormons left Ohio for Missouri, but by mid-summer 1838 the

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[36] Janet's mother Agnes Currie is misidentified in *FamilySearch* as another woman of the same name 9M4M-RRN who was 59 years old when Janet was born. I believe that Janet was the child of Robert Currie and Agnes Muir, christened in Douglas, Lanarkshire on January 29, 1769.

[37] The church was later known as the Church of Jesus Christ of Latter-day Saints.

[38] During 1831 and 1832 and estimated 32,000 people died of cholera in Britain. Further outbreaks appeared in the late 1840s.

[39] Kilmarnock Branch record, p. 252. *FamilySearch* gives August 25, 1831, but no source is given, so I think this is the correct one.

[40] Hugh Caldwell married Ann Graham in Kilmarnock nine years later and was working there as a shoemaker when the Martin family emigrated to Utah. Janet had been raised with him and another half-brother named Alexander from her father's first marriage. Alexander was two years older than Janet, and she named her second son after him. Alexander married Barbara Gernell around 1830 in Kilmarnock.

[41] This interesting story is told in *FamilySearch* discussions, Nov 17, 1901, KWJ4-4PG.

[42] Stranorlar is about 50 miles from Stewartstown, but in a different county, and McGee probably did not know the Martins in Ireland.

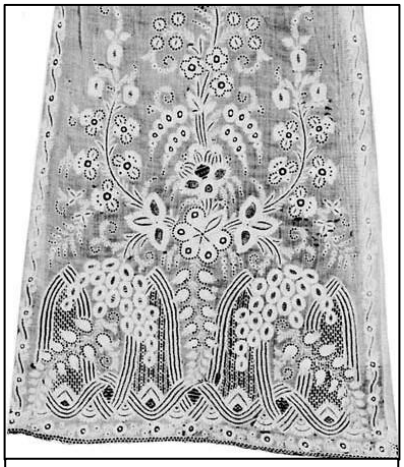
Missourians were driving the Mormons from that state and imprisoned their leaders. Joseph Smith and others were imprisoned at Liberty Jail in Liberty, Missouri.

On May 23, 1838, George and Janet had their fourth child, another boy, whom they named James after George's oldest brother in Ardboe, Ireland.

On December 20, 1839, two native Scots, Alexander Wright and Samuel Mulliner, arrived in Scotland from Ontario, Canada as LDS missionaries. After they visited their own families in Edinburgh and Banffshire, they traveled to Glasgow. Three weeks later in nearby Paisley, about 20 miles north of Kilmarnock, Alexander Hay and his wife Jessie became the first Scots to be baptized. When Orson Pratt arrived there in May, he organized the first branch in Scotland with 80 members. That September Walter Crane of Glasgow and his wife sailed with Isabel Begg of Paisley to America, the first Mormon immigrants from Scotland. When conference was held in November, the Paisley branch had grown to 108 members. Bridge of Weir had 106, Glasgow had 35, Edinburgh had 65, and four smaller branches had a handful of members each. No members were reported in Kilmarnock. By April 1841, less than 14 months after the first baptism, there were about 600 members in Scotland.

That June, George and his wife Janet appeared in the census in Kilmarnock with four children aged three to twelve years old. George was listed as a cotton hand loom weaver, likely still working out of his house. His next door neighbor was Matthew Kerr, a shoemaker, a trade for which Kilmarnock was famous, and there were three shoemakers neighboring him on the other side. George would also be working as a shoemaker by the next census, but at a different address. His grandson George Martin Jones later recalled,

> My grandfather was in his younger days a weaver of shawls. The introduction of machinery into this industry threw the hand weaver out of employment and he took up his father's trade of shoe making, and my earliest recollections of him are as a mender of shoes and a maker of carpet slippers for women.[43]



Ayrshire Whitework

The three boys--James, Hugh, and Alexander, aged three, six, and nine--were neither working nor attending school. Janet and 12 year old Agnes were both employed as hand sewers of muslin, which is also known as Ayrshire whitework. A significant market for these products existed in North America. Designs were drawn up by professional draftsmen in Glasgow and sent out to be embroidered by outworkers, usually wives and daughters.[44]

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[43] A Sketch of George Laidley Martin Jones, *FamilySearch* Memories, KWNR-WBJ.

[44] By 1791 whitework had provided part time employment for about 86% of the workforce but declined after 1828 when the first embroidery machine was patented, but it remained popular until the 1850s and crashed

George and Janet's fifth and last child, Allan Martin, was born in Kilmarnock on November 13, 1841. He was named after his paternal grandfather.

The 1840s became known in Scotland as the "Great Disruption" after a large number of Presbyterian congregations broke away to form the Free Church of Scotland, a condition which provided fertile soil for the Mormon Church to get a foothold. Although there is little direct information on the Martin family during this period, I was able to find a detailed diary created by a Mormon missionary named James Ure, from which much can be deduced about the Martin family and their interactions with the Mormon Church. Ure mentioned in his diary that he visited Kilmarnock in late November of 1844,[45] but the first LDS baptisms that I could identify there came a couple of years later. The religious fervor was high in Kilmarnock in 1847, when there were 20 different congregations in the town.[46] Latter-day Saint leaders were quick to take advantage.[47]

John Aird[48] was baptized in Kilmarnock on April 25, 1847, just before Ure's second term there, which began on July 10th. Evidently other missionaries were already working there and Ure was a supervising elder. According to Ure's interesting journal, he returned to Glasgow briefly in July and then traveled to Kilbirnie, which is about 15 miles northwest of Kilmarnock before returning a month later.[49]

In July, a 27 year old weaver from Down, Ireland named David Eccles and his newly married wife Isabell were baptized in Kilmarnock.[50] Their missionaries were John Kelly, George Boyd, and John

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during the American Civil War when cotton became scarce. Kilmarnock was known in the early 1800s for whiskey, leather shoes, and cottage crafts (such as the sewing done by Janet) including the production of bonnets, nightcaps, coverlets, and other garments. Also, carpet manufacturing by mid-century.

[45] James Ure was born in Bridge of Weir near Glasgow, baptized there in April 1840 by Mulliner and Wright. He was called to be a home missionary in 1841 and became a High Priest in Liverpool. He married there in 1845 and went on a mission to Yorkshire during which he preached in Kilmarnock. From there he went to England until September 1845.

[46] Dr. John Strawhorn, Kilmarnock, A Historical Survey.

[47] Samuel W. Richards began a long term as president of the Scottish Conference that year. He also served as president of the British Mission 1852-54 and 1857-58 and served as editor of the *Millennial Star*. He was called back to Utah with all the U. S. missionaries as a result of the concerns about Johnston's Army in Utah. (Diaries, 1839-1909, BYU Library).

[48] John Aird, had lived in Kilmarnock his whole life, descended from at least six generations of Aird's since before 1616. He was a handloom weaver, working from his home long after the advent of steam driven weaving systems where one of his daughters worked. He served as the branch leader for 23 years before departing for Utah in 1878. He had a family of ten children, four of whom died before he emigrated, and three of which lived their lives in Scotland. He departed with a large group of saints from Glasgow on the Steamship Nevada when he was 59, leaving his wife and six children behind. His wife never emigrated, living in Kilmarnock until her death in 1896. She lived out her last years which their youngest daughter, a steam loom operator who never married. Aird married two more women in Salt Lake City, one of whom bore him two children. He died in 1886 after years of working in the Temple gate office. (Robert McQueen Lindsay "kept up the Temple gate for some four years" after his arrival in 1863.) His son John Aird Jr. followed him to Utah five months later in September 1878, also leaving a wife behind who never emigrated. Their three children had died before he left. John Jr. also married two women in polygamy who bore three children.)

[49] Ure briefly visited Scotland again in November 1848 but didn't mention Kilmarnock.

[50] The Eccles arrived in New York in 1862 and most of the family went on to Utah. They are not closely related to David Eccles and his distinguished Utah family, who were from Paisley.

Lyon.[51] Kelly was a home missionary, a 23 year old who was born in Kilmarnock. He worked for a lawyer, served on the school board, and taught grammar school in Kilmarnock at the age of 14. He spoke three languages. He had been baptized a year earlier.[52] By 1848 there were 70 branches in Scotland. The LDS Church had been in Scotland for a little over eight years.

About this time the Martins began investigating Mormonism, and so did Richard McGee, the father of the child whom Janet had wet-nursed 13 years earlier. Richard suddenly died on January 7, 1848, and the grandmother who was raising the McGee children died two weeks later (possibly in the cholera epidemic), so the Martins stepped up to take in his orphaned children.

One month later in February 1848, George's wife Janet Osborne Martin was baptized at the age of 38,[53] the first member of the Martin family to become a Mormon. All five of her children were still living at home—aged 7-19. Janet was baptized by James Paton, the husband of her 35 year old cousin Jacobina Osborne, which suggests it was Jacobina who introduced the Martins to the new religion. She had been baptized about four years earlier and moved to Kilmarnock sometime after April 1846 from Galston, the home of her husband's parents. At the time of Janet's baptism, the Patons had four young children, and Jacobina was six months pregnant.

Jacobina Osborne and James Paton had been married June 17, 1840, in Auchinleck, Ayrshire a few miles from her home in Ochiltree, which is 15 miles south of Kilmarnock. A year after their marriage they and their infant daughter lived with James' parents in Galston, but by the time their second daughter was born in the fall of 1842, they had moved to Dalkeith, about six miles southeast of Edinburgh, where James was baptized a Mormon.[54] By May 1844 they had moved back to Strathaven about 15 miles west of his parents' home, and in August, James was ordained a priest in Glasgow, perhaps while attending a district conference. Their son Robert was born in April 1846, just before they moved to Kilmarnock, where James Paton was ordained an elder by the home missionary John Kelly on October 29, 1848.[55] [56]

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[51] John Lyon was baptized in Kilmarnock and was made an elder on June 20th. The rest of his family also joined the Church during that year. John Lyon was born in Glasgow but lived in Kilmarnock after his marriage in 1826. He was a lay preacher for the Baptist church. He had a weaving business with six looms. He was the first person baptized there in March 1844 and presided over the branch in 1845 and over the conference for a year. Published a book of poetry and had a song in the LDS hymnal. John Lyon and his family left Glasgow for Liverpool and went on to Zion, where he finally arrived in September 1853. He was soon called to preside over the 37th Quorum of Seventies. There he was active in drama and the writing of poetry.

[52] John Kelly emigrated to Utah in 1856.

[53] This is according to the Kilmarnock Branch records. Her obituary gives date of February 13.

[54] A branch of the LDS Church was formed at Dalkeith in 1851 but ceased by the end of the decade.

[55] Kilmarnock Branch record p. 262/491.

[56] In his biography, James Paton was said to be one of the first Elders ordained in Scotland by Wilford Woodruff and George Q. Cannon, but this is probably incorrect. The first time that Wilford Woodruff visited Scotland was when he visited a conference in Glasgow with Reuben Hedlock on March 13, 1845 at which time there were 1,065 members including 35 elders. A week later he attended a conference in Edinburgh. (wilfordwoodruffpapers.org.) I could find no evidence that George Q. Cannon ever visited Scotland.

Hugh and Janet's oldest child Agnes was the next Martin family member to join the Church on July 12, 1848[57] at the age of 18. She was baptized by John Grey, a 43 year shoemaker who lived in Kilmarnock, and confirmed four days later by elders Lyon and Kelly. On that same day, Janet and Rebecca McGee, the sisters of the child who was nursed by Janet after the birth of Hugh, were baptized, and five days later on July 17th George Martin was baptized at the age of 51 by James Paton, five months after Janet's baptism.[58]

Allan Martin, the family's youngest child, was blessed in the Kilmarnock Branch by George Martin at the age of eight on July 30, 1848.

It was around this time that the crickets in Salt Lake Valley devastated the crops until the fields were saved from complete destruction by flocks of seagulls consuming the crickets. It was also in that year that baptisms peaked in Scotland—400 were baptized during the three months of summer.

Cholera was especially severe during this period, resulting in over 60,000 deaths in England and Scotland. It also affected many of the Latter-day Saints who emigrated to Utah, especially those who traveled through St. Louis up the Missouri River.

George Martin was ordained a teacher in March 1849 and his 14 year old son Hugh was baptized March 17, 1849 by John Grey and confirmed by James Paton.[59] George's 17 year old son Alexander Martin was baptized March 23rd by Thomas Lyon and confirmed by George Boyle.[60]

In 1850 there were 50 branches and 3,257 members in Scotland, even though many were emigrating to Utah.[61] The next year the number of organized congregations in Scotland peaked at 50 with 3,291 members. By 1860 there were 30 branches and in 1880 only 14.

James and Jacobina Paton moved to Glasgow at the beginning of the year 1851, where they appeared in the census in March. James Paton was working as a clock maker. In the household were Jacobina, Margaret, Ann, James, Jane Sophia, Joseph age four months and three lodgers including a young female assistant (presumably in his clockmaking business.) Their children John and Janet, who would have been six and two respectively, were not listed, evidently having died.

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[57] The Palisades Ward record gives Agnes' baptismal date as May 19, 1849 and confirmation May 23. However, this information had to be at best second hand, since Agnes never lived in the Palisades Ward. Her Brighton Ward gives July 12, 1848, which is more likely correct.

[58] Kilmarnock Branch Records p. 251/491. According to a discussion in *FamilySearch* LKVY-69X, the baptism of George Martin was on February 22, 1847, based on Film 0183401, frame 2505. This conflicts with the Kilmarnock Branch records and with his obituary, which give the baptismal date of July 17, 1848.

[59] Another entry in the branch record gives March 27. Evanston Branch and Palisades Branch give his baptism as May 19,1849 by John Gray and confirmation May 23, 1849, by William Lindsay. In his brief biography KWJC-4W9, Hugh Caldwell Martin was said to have been baptized at the age of 15 on May 19, 1849. His baptismal date was also falsely reported in his obituary as May 19, 1847.

[60] Boyle was 45 years old, born in Kirk Oswald, Ayrshire and baptized April 29, 1844. He was a shoemaker in Kilmarnock in 1851 with seven kids. Emigrated in 1864.

[61] According to the 1850 census in Utah there were 232 Scottish-born residents in living there. By 1890 they numbered 3,474.

Two of James Paton's brothers lived in Glasgow. Alexander Paton, six years older than James, lived just two houses down the street from the family in 1851. His brother Robert, who was eight years younger, also lived in Glasgow.

George Martin was living in a rowhouse called McMichal's Land,[62] where he was making shoes.[63] The area was called the "Lang Lumm" (long chimney) and had probably been built to house miners and their families. Hugh, aged 17, and his 20 year old brother Alexander were no longer living with the family. The two young men would soon show up in the Irvine Branch about seven miles east of Kilmarnock and six miles north of the harbor town of Troon. Troon was at the terminus of the 1812 horsedrawn railway from Kilmarnock and since 1839 the terminus of the steam locomotive from Glasgow. The Martin boys, who had been miners in Kilmarnock, were almost certainly working in the nearby coal mines.

The other three Martin children were still living at home. According to the census, James, now 13, was a printer's apprentice. Allan was nine and not working. Twenty-one year old Agnes was still a hand sewer, and so was Janet. Three more people in the household were noted as visitors—Janet, Rebecca, and James McGee, ages 21,18, and 16. James was the child whom Janet had nursed as an infant. He had been baptized the prior November in the Kilmarnock Branch by William Aird. The Martins also hosted a 36 year old lodger named John Teen, a gardener from Ireland.

According to Irvine Branch Records,[64] the church records of both Alexander and Hugh Martin from the Kilmarnock branch were received on April 20, 1851, but they were noted as "removed" in the Kilmarnock Branch records on the same date. The branch president of Irvine Branch in was Francis Marshall, who lived nearby in Stewarton, and the Irvine Branch had 16 members (not counting priesthood holders) that year. Evidently the boys didn't stay long, if at all. According to the branch record, Alexander moved to Dalry and Hugh returned to Kilmarnock.

Dalry was an ancient village which had become a railroad junction in 1840. It had a branch rail line from the Blair Iron Works that connected to the main line, and it had become known for coal and iron mining. In 1845 a visitor had written that he was "astonished at the change and at the numerous tasks of the busy labourers. The blaze of furnaces, the smoke of coal pits, the whiter volume emitted by limekilns, and the building of houses, are at intervals seen all over the district."[65] Alexander worked at the coal mine there. Most of the members of the Dalry Branch had been disfellowshipped the previous year because they had been led astray by one of their leading elders,

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[62] Looking at the description on the first page of the census, this was probably just south of Glencairn Square near the River Irvine within the south side of Kilmarnock north of the bridge into Riccarton. This area is described on the first page of the 1851 census that is attached to George Martin in *FamilySearch* LKVY-69X. The family appears on page 21 of 28 pages among several row houses for miners on the southwest corner of town about 1.3 miles from the center. Their row was called Thirdpart Kiln Row and held 24 families, all coal miners. They were located west of the fork of the Irwin River and Kilmarnock Water and south of the Irwin Road on the west of town.

[63] A Sketch of George Laidley Martin Jones, *FamilySearch* Memories, KWNR-WBJ.

[64] Record of members collection, 1836-1970: Scotland Part 4, CR 375 8, p. 165.

[65] Wikipedia.

who had been “mixing his Mormonism with the fire and faggot principles of Chartism.”[66] They were reinstated by the time that Alexander moved there, but it is doubtful that he was a church attender.

In Kilmarnock, George Martin was ordained an elder in July 1851 by Joseph Clements.[67]

James and Jacobina Paton moved to Irvine from the Glasgow Branch in March 1852, where their eighth child, Jane Jacobina, was born on April 5th. That July there was a great flood in Kilmarnock resulting from a thunderstorm that displaced 221 families. It is not known whether this directly affected the Martins.

Meanwhile in Utah, Orson Pratt made the first public announcement of the doctrine of polygamy at a special conference called by Brigham Young on August 29, 1852, which was attended by 2,000 members in the “old” tabernacle, attracting the attention of the international press. Although the Church had previously publicly denied the practice, this is not the first time that people in Scotland learned about polygamy. Two years earlier the United Presbyterian Magazine had warned Scottish Presbyterians about the “Mormon menace.” Admitting that it was reluctant to even mention Mormonism “with all its immoralities,.. mysterious orgies of the Nauvoo temple... (and) plural wife system,” the magazine hoped it "might perhaps do good in warning some thoughtless persons meditating emigration to the great theocratic settlement in America."[68]

At the age of 18, Hugh Martin was ordained a deacon in Kilmarnock on December 11, 1852. The Kilmarnock Conference was founded on that very day, which meant that it was now the administrative center for several branches.[69] At that time, there were over 3,000 church members in Scotland. But during the 1850s, 1,800 of them emigrated to Utah and 1,600 more in the 1860s.[70]

James Paton died of consumption[71] on April 28, 1853, at the age of 42.[72] He probably died in Irvine, since his wife Jacobina was still living there in June, but she soon moved back to Kilmarnock. There

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[66] Chartism was a labor movement that began in England in 1838 and spread into Scotland. It promoted a People’s Charter that advocated for six reforms intended to make the political system more democratic including voting for all males over 21, a secret ballot, no property qualification for members of Parliament, payment to members of Parliament to allow working people to attend, equal constituencies by population, and annual elections. It led to general strikes and conflict with Parliament. In Scotland it took on a religious aura, where some Christian churches felt it was morally wrong to meddle in political practices.

[67] Clements was a missionary from St. Louis. He was born in Philadelphia and baptized 1841. He was called to the Scottish mission in 1848, where he served as president of the Glasgow conference in 1848. He suddenly left his mission without being released in September 1851 and was consequently disfellowshipped but was later reinstated as a Seventies President.

[68] *Glasgow Herald*, 22 Jan 1849, p. 46.

[69] Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints, p. 399.

[70] Of 588 Scottish Mormon males listed in the Liverpool emigration records for the 1850s and 1860s, 40.6% were coal miners, 11.5 textile workers, laborers 7.8, leather industry 5.5, about 75% in working class. The remaining 25% were carpenters,, stonemasons, gardeners, farmers, bakers, and ropemakers. Only a very few surgeons, dentists, druggists, a schoolteacher and a schoolmaster. (BYU studies article, p. 39.)

[71] Consumption is now known as tuberculosis, then known as the White Plague.

[72] Irvine Branch records 165/491.

her three youngest children also died, all under three years old. What a tragedy for Jacobina.[73] Of her eight children, two had already died before the 1851 census, and another had died that December. She had brought five children from Glasgow to Irwin, and now she had only two--an eleven year old girl and a five year old boy.

That July, Hugh Martin was ordained a teacher. George's youngest son, Allan Martin, now 12 years old, was baptized by John Lindsay and confirmed November 19, 1853 by George D. Grant.[74] The only Martin child not to be baptized was 15 year old James, the printer's apprentice. He never joined the LDS Church.

Janet's cousin Jacobina Osborne Paton emigrated to Utah Territory April 22, 1855, with her two remaining children, Ann age 11 and James age five, on the *Samuel Curling*. They traveled by wagon from Nebraska to Utah in the Milo Andrus Company, arriving August 4, 1855.

On May 27, 1855, a note was added to Hugh's membership record in the Kilmarnock Branch: "removed or cut off."[75] He was 20.

That year the Kilmarnock Conference had seven branches and 271 members,[76] but between 1855 and 1859 Kilmarnock membership dropped to 52. There were three basic reasons, first a drop in conversions, second, emigration, and third, excommunications during the years of the Reformation.[77]

On August 7, 1856, James Ure landed in Liverpool, having been called on another mission, and was assigned along with William Pace and James Beck to labor in Scotland. Ure was assigned specifically to work in the Glasgow and Kilmarnock Conferences. According to Ure's journal, he left Ayr for Kilmarnock with Elder Reid on September 3rd. "Made an address in the Crown Inn, many attended; the room could not contain them." The next day, Ure went to Killmaurs two miles north of Kilmarnock to visit the parents of his wife Agnes, on the 8th to Killbirnie, and then back to Glasgow,

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[73] Tuberculosis is not the most likely cause the children's deaths. It was more likely diphtheria, a disease that at that time was felt to be a variety of croup and often killed multiple children in a family within days.

[74] George Davis Grant was an older brother of Jedediah M. Grant and an uncle to the later Church President Heber J. Grant. He was called on a mission to Britain and Scotland March 29, 1852 at the age of 40, so he was still in the first year of his mission. At the time of Allan's baptism, Grant was serving as pastor of the Mormon congregation in Manchester, so he was probably at the Kilmarnock Branch as a visiting authority. He returned from his mission in time to lead a rescue company to help the stranded Martin-Willey handcart company.

[75] Record of members collection, 1836-1970: Scotland Part 4, CR 375 8, p. 263.

[76] Glasgow Conference had 20 branches and 1,442 members. The other two Scottish Conferences were Edinburgh and Dundee.

[77] The Reformation was a religious retrenchment, which greatly affected all Church members. According to B.H. Roberts (Mormon historian), the Reformation began in Kaysville on 13 September 1856, to the theme "Saints, Live Your Religion." On the third day of the conference, five hundred people were rebaptized as a sign that they had renewed their religious covenants. The Reformation was led by Jedediah M. Grant, the brother of George Grant, the missionary who had confirmed Allan Martin the previous year. In December the entire all-Mormon Utah Territorial Legislature was rebaptized and reconfirmed by the Quorum of the Twelve. The movement, which extended through 1857, did much to strengthen the faithful members, but also heightened tensions with less faithful members and their gentile neighbors. Of course, the Reformation also extended to the mission field. (Michael Orme, The Causes of the Mormon Reformation of 1856-57. BYU Library.)

where he attended a conference. Another conference in Ayr on October 4th was attended by 230 Saints. From there Ure covered the 24 miles to Kilmarnock on foot. The presiding elder there was John Aird. He met with the Saints in Kilmarnock on the 12th, teaching the law of tithing and stayed with William Lindsay,[78] three miles out of town. Ure returned to Kilmarnock on Wednesday the 15th. "Many respectable and intelligent looking young men attended and paid marked attention" while he spoke on the plan of salvation. In his diary he noted five more visits to Kilmarnock that year, speaking to "large congregations."

The Willie and Martin Handcart disaster occurred that fall in Wyoming.

The Kilmarnock conference was held in Ayr on January 4, 1857. In his journal, Ure reported that he "attended a soiree with singing reciting, speechifying, etc." On March 3rd he was back in Kilmarnock, having been in Edinburgh. He traveled constantly between the branches, appearing in Kilmarnock every two weeks or so. In April he met with the presidents of the different branches in the Kilmarnock Conference, attended the quarterly conference there on the 5th, and spoke of the "great gathering of the Saints." After attending the quarterly conference in Glasgow, he was back in Kilmarnock in June where he met with the Saints twice, urging them to renew their diligence in the cause of God and to observe the Word of Wisdom. No doubt the faithful members of the Martin family were in attendance.

The apostles Orson Pratt and Ezra T. Benson arrived at Glasgow on June 11th to spend a short time in Scotland and visited Kilmarnock on the 16th. Many members and non-members attended.

The Utah Mormons would experience the following month. At the gala Tenth Pioneer Day celebration on July 24, 1857 in Big Cottonwood Canyon, Porter Rockwell reached Brigham Young with disturbing news that the U.S. Army was mobilizing at Ft. Leavenworth, Kansas against the Mormons. Brigham immediately activated the Nauvoo Legion, which included all able-bodied men in the territory between 15 and 60 years of age and sent a reconnaissance unit under militia Colonel Robert T. Burton to observe the oncoming regiments and protect LDS immigrants traveling the Mormon trail.

Totally unaware of the catastrophe, Ure spoke in Kilmarnock on tithing and "patronizing the Penny Emigration Fund," and in the morning of August 10, 1857, he went in company with Elder Chalmers[79] to "Brother George Martin's and dined there in his rowhouse southwest of town." From there he went into Kilmarnock and met with Elder Robert Logan and John Aird, president of the Kilmarnock Branch and went in the evening to at John Lindsay's.[80]

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[78] William Lindsay had moved to Ayrshire before March 1832. He was married and mined coal. He and his parents joined the Mormon Church in 1848.

[79] James Logan Chalmers K4LJ-BY7 was born 1824 in Kilmarnock, lived there until about 1854. His mother still lived there, and he was returning as a missionary. He later had children in Kilkady, Fife in 1855, Dundee, Angus in 1857, and in London1859-1860. He later became a member of Salt Lake 14th Ward in 1889-1891.

[80] John was a brother to William and son to Robert McQueen Lindsay. He was 25 at the time and had a wife but no children until 1864 in Salt Lake by his second wife.

Ure was back in Kilmarnock in January 1858 to conduct the quarterly conference. He wrote, "it was proposed and carried unanimously, that we sanction the disorganization of the Kilmarnock Conference and that it be attached to the Glasgow conference." Both congregations were shrinking, and this move was a response to membership losses due to immigration and the Reformation. By this time, most of the American missionaries had been sent home because of the scare over Johnston's army. During the conference Elder Ure was transferred and appointed to the mission presidency in Liverpool.[81]

A notation was made in the Kilmarnock branch record on May 2, 1858, that George and Janet's daughter Agnes Martin was "cut off." This may have been an act related to the Mormon Reformation, because she was eight months pregnant and unmarried.[82] On June 19th she delivered her baby and named him George Leadley Martin.[83] She was still living at Lang Lumm with her parents. Agnes was later rebaptized by John Aird,[84] and her name was listed in the branch record among four other members "received." Fifteen of the 101 members of the Kilmarnock Branch had been cut off for various infractions due to the Reformation--some in 1857 and some in 1858.

The 1861 census showed that George Martin family was still living southwest of Kilmarnock in the coal company's rowhouse. He was working out of his home as a weaver, and Janet and Agnes were still sewing. Also in the household were Agnes, 30 years old and unmarried, and her two year old son George Leadley. Allan was 19, and James was 24. Alexander was 28, and all three sons were working as coal miners. It is probably because of their sons' occupation that George and Janet were allowed to live in that house, which belonged to the coal company. Although Alexander was unmarried, he had a one year old daughter named Agnes, and he would have another daughter before he married their mother in 1864.[85] Little Agnes was living with Alexander's future wife,

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[81] Under Ure's influence, the Dundee and Edinburgh Conferences were also combined with Glasgow by the close of 1869, and by 1879 the conference was referred to has the Scottish Conference with 14 branches and a total membership of only 525 people.

[82] We have no information about the father.

[83] Leadley was the surname of Agnes Martin's maternal grandmother. In *FamilySearch* and *Ancestry* pedigrees the name Leadley has also been spelled "Ladley" and "Laidley." I will use this spelling except when quoting other sources.

[84] The date was not given, but the note appeared on a Reformation page dedicated to re-baptisms during the year 1859.

[85] At least three of George's five children had children out of wedlock, which led me to investigate marriage practices in Scotland in that era. This is what I found: In the mid-1850s in Scotland, "common law" marriages, more accurately known as irregular marriages, were a recognized and relatively common practice, so the Martin family's situation was not an outlier for that time and place. In 1865 the Superintendent of Statistics at the Registrar General for Scotland estimated that during the eighteenth century about a third of all marriages had been irregular. Scotland was famous for its distinctive marriage arrangements, which were based on principles of mutual consent rather than religious ceremonies. Both "regular" and "irregular" marriages were recognized by the law... There were three ways of forming a legal marriage without banns or a minister being present. First, a couple were legally married if they declared themselves to be so in front of witnesses, regardless of whether this was followed by a sexual connection. Second, a promise of marriage, followed by a sexual relationship, was regarded as a legal marriage. Third, marriages "by habit and repute" were also legal if a couple usually presented themselves in public as husband and wife, even if no formal declaration of marriage was made. An irregular, though legal, marriage could be contracted in Scotland

Margaret Bowes, in Kilmarnock, where they lodged with Agnes Campbell, an unmarried 40 year old hand weaver. Margaret was a 21 year old bonnet maker, the third child of James and Agnes Bowes. Her father was a farm worker and bonnet maker. Margaret's mother had died when Margaret was about 10 and her father had remarried, so she had probably lived on her own since she was a young girl.

Hugh Martin was not living with his family but appeared nearby in the census as lodger living with Helen Christie, a widowed stay-maker[86] who had two coal mining sons and three younger children in school. They were in Naphill Row, six rowhouses away from his parents. Hugh was now 26 years old, still unmarried, and worked in the coal mines just like his three brothers. In addition to dropping out of activity in the branch, he seems to have also dropped out of his family. But maybe there was simply not enough room in his father's house.

Nearly all the adult males in this neighborhood were miners, which was not an easy life. The mines were dark, cramped, and poorly ventilated. The miners often worked 12 to 16 hours per day, six days a week, and children as young as five years old were sometimes employed in the mine. While housing was often provided, pay was very low. Accidents were common, including cave-ins, explosions, and injuries from machinery. The miners wore smoky oil wick lamps mounted on their cap, which illuminated only what was directly in front of them and would sometimes ignite the coal dust. During the previous decade most mines in Ayrshire had been equipped with steam-powered ventilation systems that drew fresh air into the mines and expelled coal dust and dangerous gases, which reduced the risk of explosions.

Many Mormon men in the Kilmarnock Conference were coal miners. One of them, "Father" William Lindsay[87] died later that year in Kilmaurs, another coal mining town two miles north of where the Martins were living.[88] On October 17, 1861, William and two of his boys, 12 year old James and 14 year old Will, were working in the mine. While his sons were on an errand there was an explosion, and a large boulder crashed down on William, killing him instantly. Will later wrote,[89]

> Brother James and I had left him all right and were gone about thirty minutes and returned to find him dead. We found our dear old Dad lying under a large rock, and unable to free him, we ran for help. In our haste to get help our light was knocked out to make it more terrible. We were left in the pitch dark of the mine and had to feel our way out. The first man we came to was Sandy Livingston, a good Latter-day Saint, and a staunch friend of our

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without prior formalities or previous residence requirements. Nor was parental consent required for those under the age of 21, and marriages were legal for girls as young as 12, and boys as young as 14, until 1929, when the marriage age was raised to 16. https://www.gla.ac.uk/schools/socialpolitical/research/economicsocialhistory/projects/scottishwayofbirthanddeath/marriage/.

[86] A stay-maker was a craftsperson who made stays, which were the laced bodices or corsets supported by whalebone worn by women under their clothes to achieve the fashionable silhouette of the time.

[87] William Lindsay's father, Robert McQueen Lindsay, was also a coal miner in Ayrshire, born in 1799, baptized March 1848. Although he was only 40, he had nine children.

[88] The rest of William Lindsay's family came to Utah on the John J. Boyd April 21, 1862. They settled in Heber.

[89] From his *FamilySearch* Memories: KWJX-BSP.

> family. It required four or five men to remove the stone, but it was evident he was killed instantly.... It was a sad time for all of us.

George Leadley Martin, the son of Agnes, later wrote about another coal mining accident that involved his Uncle Allan, George Martin's youngest son, around a year after William Lindsay's accident.[90] George wrote,

> I remember the great excitement and the grief and sorrow among the people of the village when an explosion of fire damp[91] occurred in one of the mines. My Uncle Allan (then about 20 years old) was severely burned in this explosion and for many days his life was in doubt. My grandmother (Janet Martin) has told me often that his recovery was due entirely to administration of the ordinance for healing as practiced in the Church.
>
> I can distinctly remember my mother carrying me on her back into the town of Kilmarnock to attend the sacrament meetings of the branch. These meetings were held in a public hall upstairs and it seemed this hall was sometimes used for band or orchestra practice, for I can remember seeing a number of wooden music stands in the room when we could have meeting. I did not know at that time what these music stands were, but I always remembered their shape and appearance, and in later years when I saw music stands put to their legitimate use I knew that those curious things were that had to be removed from the room before we could hold meeting in the hall as it was called, in old Kilmarnock.
>
> My uncles were all coal miners. The village we lived in belonged to a coal mining syndicate or company. The long row of thatch roof houses, one of which we occupied, belonged to this company. As I remember this row of houses, they were all alike, with thatched roofs, white washed walls, the same number of rooms. In the bedrooms, the beds were built in the walls. The highway passing along in front of the row was a raised highway, with a number of stone steps leading down from the highway in front of each family's dwelling In front of each house, built into this wall, was the coal bin...my favorite playground. My ambition at that time was to be like my uncles and all the men were, a coal miner. I went to a school that was under the patronage of the coal company. The New Testament was the text book.[92]

After Allan's mine accident, his brother Hugh Martin permanently moved from Kilmarnock to Motherwell, Lanarkshire. Perhaps the two events were connected. He never returned to live in Kilmarnock.

Motherwell is 27 miles northeast of Kilmarnock and about 13 miles southeast of Glasgow. The railway had come to Motherwell in 1848 and brought industry and money. I do not know why Hugh left the family. I presume that it was for another coal mining opportunity, but perhaps he left for

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[90] It had to have been before Agnes and George left Scotland in 1864 but after he was able to remember, at least age three, which would be 1861.

[91] "Fire damp" is a term used in mining to refer to a mixture of gases, primarily methane, that can accumulate in coal mines.

[92] *FamilySearch* Memories, KWNR-WBJ.

romantic reasons, because on June 18, 1863, he married 18 year old Jane Watterson in Motherwell. Jane was his first cousin, the daughter of George Martin's youngest sister Eliza, who still lived in Ireland with her husband Leonard Watterson in Lisnamorrow, where Jane was born. All of her siblings were in Ireland, so it is a mystery how Hugh and Jane got together in Motherwell.[93]

Hugh's adopted "twin," James McGee, now 26 years old, appeared in the 1861 census in Manchester, England. In the Kilmarnock branch record was written that on July 8, 1854, James McGee "removed to Wightonshire (sic) to preach the gospel."[94] This was Wigtownshire, a maritime county on the Irish sea about 60 miles south of Kilmarnock. Elder McGee is said to have presided over the Scottish mission from 1856-1858. By this time, he was spelling his name McGhie. He had been in Manchester at least a year, since his one year old daughter Isabella was born in Everton, Lancashire, and his sister Janet was living with them.[95] Also living with them was an American "minister," William H. Dame. James left for America that July and settled in the Sugar House Ward.

A year after Hugh's marriage in Motherwell, his sister Agnes and her eight year old son George Leadley Martin emigrated to Utah on May 19, 1864. George Leadley remembered that on their way to Liverpool they visited "Uncle Hugh" in Lanarkshire (probably Motherwell) and spent another day in Glasgow with relatives. Perhaps these were relatives of Jane Watterson, who might have come with her from Ireland. Or they could have been Scottish-born Osborne cousins of his grandmother, Janet Osborne Martin. Agnes, now 32 years old, and George arrived in America on June 23, 1864 aboard the *General McClellan*, a wooden sailing vessel with three decks laden with 600 Mormons bound for Utah. This was the maiden voyage of the *General McClellan* and also its last, as it was sunk by the Confederates on its return trip to Europe. In New York Agnes met with a prior acquaintance named Elder Thomas Miller, who had emigrated from Kilmarnock some years previously and went no further than New York. Then they took a steamboat up the Hudson River from where they traveled by rail to the Missouri River, making their way carefully to avoid areas of Civil War combat. They had to wait about three weeks in Wyoming, Nebraska before their wagon train was ready to take them to Utah. The rest of their story will be related in the next chapter.

Between 1850 and 1870, 588 Scottish Mormon emigrants are known to have sailed to Zion. Of those who were employed, 40.6 percent were miners and 11.5 percent were textile workers. Miners were especially encouraged to emigrate by the Church in Utah.[96] [97]

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[93] Jane Watterson's brother Henry, who was five years older, emigrated to New York City before 1870 shortly after his own marriage and lived there the rest of his life. I don't know of any other sibling who left Ireland.
[94] Page 254/491.
[95] Janet McGee is said to have married David Douglas in Champaign Ohio. That has to be wrong for two reasons. First, she was still in England, as proven by the census, and could not have married Douglas before arriving in Utah with James in the Ira Eldredge Company in September 1861. Also, Douglas was born in Ohio, but was living in Utah before 1851, so the marriage must have taken place there.
[96] Frederick S. Buchanan, Scots among the Mormons, Utah Historical Quarterly, Vo. 36, Number 4, 1968.
[97] Beginning in 1853 Brigham Young began promoting coal prospecting in Utah because the timber was being cut down for heating purposes. That year Brigham Young encouraged people to look for coal deposits for heating to save timber. The legislature offered $100 for discoveries of coal veins of at least 18" found within

Now, to avoid confusion I'll suspend the story of the rest of the Martins in Kilmarnock at this point, relate the story of Hugh's experience in Lanarkshire, and then return to Kilmarnock.

Cambusnethan

Hugh and Jane's first child, Allan Osborne Martin, was born June 27, 1864, in Cambusnethan, about 2.5 miles from Motherwell.[98] The village had a railway, quarrying and especially coal mining, although only five years earlier it had looked like a rural area with only patches of industrial development.[99] The family attended church in the Motherwell/Holytown Branch.[100] The Lindsay family in Kilmaurs were tied to Holytown and to coal mining, which may be part of the reason that Hugh settled there.[101] Holytown had grown significantly due to the coal mining industry, a hub for coal miners and their families. Many of them had arrived from Ireland during and after the Great Famine, and perhaps that explains Jane's appearance. There were also ironworks. Holytown had a strong coal miners' union which merged with the iron workers, and it lay at a railroad junction.

There is no baptismal date given for Allan in the branch record.[102] However, although Hugh had apparently briefly dropped out of church activity in Kilmarnock, he was actively involved in the Mormon Church in Cambusnethan and elsewhere for the rest of his life.

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40 miles of Salt Lake City. Many coal deposits were discovered, and by 1872 coal was being shipped from Coalville via railroad.

[98] The Evanston Branch record gives the town as Wishaw. Both are about 2.5 miles southeast from Motherwell.

[99] Wikipedia.

[100] Holytown is about five miles north of Motherwell, and the Mormons in both towns attended the same branch.

[101] In the 1851 census, Robert McQueen KWJF-MK5 and Elizabeth Lindsay were living in Holytown. He and his 16 year old son George were mining there. He was in Tarbolton in 1841. He may have influenced Hugh to go to Holytown. He was a coal miner. They are the parents of William and John Lindsay and reportedly had joined the Church in 1848. Robert McQueen Lindsay and his wife Elizabeth were baptized in 1848, the only child in his father's family to join. All nine of their children were baptized in Scotland.

[102] The space is also blank in the Palisades Ward roster in Idaho. The same is true for Hugh's son Joseph, who was born in 1868. This suggests that the two oldest boys never became Latter-day Saints. I have no record anywhere of a baptism for either of them. Allan O. was baptized, confirmed, and endowed posthumously June 22, 1937 in the Salt Lake Temple. Joseph (despite his obviously LDS given name of Joseph Smith) was baptized posthumously on January 23, 1954 at the Idaho Falls Temple, and received his endowment there on January 27. Evidently their descendants did not believe that they had ever been baptized.

On October 25, 1865, five weeks before his 31st birthday, Hugh C. Martin was rebaptized by James Bruce[103] in Holytown and confirmed October 29 by Robert McLachlan.[104] McLachlan ordained him a priest on October 7, 1866.[105] Hugh's wife Jane Watterson Martin was baptized into the Mormon Church in Holytown on April 10, 1866 by William Williamson and confirmed by George Nelson on April 18 when she was 22. Their first daughter, Eliza Watterson Martin, was born in Motherwell on June 17, 1866. Eliza was named after her maternal grandmother.[106]

Joseph Smith Martin was born at Motherwell to Hugh and Jane on September 8, 1868,[107] his name suggesting Hugh's renewed loyalty to Mormonism. Joseph was blessed there by Joel Grover[108] on December 16, 1868.[109] Hugh and Jane's next child, Janette Osborne Martin, was born in August 1870,[110] at Allanton[111] and blessed by George Wilson December 4, 1870.

Motherwell Iron workers

The following spring Hugh and his family were still living in Cambusnethan at the time of the 1871 census. Hugh was 36 years old and working as a coal miner. Jane was 28. Allan was six, Elisa was four, Joseph Smith was two, and Janette was eight months old.

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[103] James Barfield Bruce KWJC-45T was born in Dalserf, eight miles south of Holytown and lived in Holytown working as a coal miner. He came to America with his brothers around 1871 to Almy to work in the coal mines, where he became a supervisor over all five mines. His wife and children followed with their children two or three years later. He served with James Bowns in the bishopric of Almy ward in June 27, 1877. They were sealed in the Endowment house in October 1873.

[104] Robert McLachlan was born in 1816 in Derry, Ireland and married a 23 year old from Derry in Kilmarnock in 1834.

[105] The last digit is smudged in the record—could be wrong.

[106] Her full name may have been Elizabeth, which appeared on her LDS baptism record. The Evanston Branch record gives the date as June 19. The Palisades Branch Record gives the location of her birth as Hamilton, which is three miles west of Motherwell.

[107] According to the Holytown Branch record. 128/491.

[108] Joel Grover was a 19 year old missionary who had crossed the plains as a one year old. He was sent on a mission to Europe April 21, 1867 with Karl G. Maeser. They parted at Liverpool and Maeser opened the Swiss/German mission. Grover went to Glasgow and served two years. When he returned he married Mary Asenath Richards, daughter of Willard Richards. He went on to serve in the Utah Territorial Legislature and settled in Nephi.

[109] The Evanston ward record gives Hamilton, Lanarkshire as the place of his birth. No baptism was noted in Palisades Ward record (just left blank.) However, Janet's date is also left blank, but Hugh is listed as her baptizer. Maybe the dates were simply forgotten.

[110] She was eight months old in the 1871 census as of April 2, which would calculate to approximately August 1870. According to Holytown Branch record, she was born October 10, 1870, but that is probably wrong, since she was baptized at age eight Aug 17, 1879.

[111] Allanton, Lanarkshire is eight miles east of Motherwell. It is the last colliery to be built in the area.

According to Holytown Branch records, Hugh emigrated to America on February 28, 1872, leaving his family behind. He planned to find work as a coal miner and send money back to allow them to follow him. Hugh arrived from Glasgow in New York City on the ship *Europa* on March 23, 1872. He was listed on the ship's log as a miner, age 36, and he probably traveled alone.[112] There were 280 passengers, mostly from Scotland or Ireland, some from Scandinavia and Germany.

Eight months later on November 20th, his fifth child, Agnes Jones Martin,[113] was born. By this time, Hugh had been mining coal at Rock Springs in Wyoming Territory for several months—he didn't know it at the time, but Jane had conceived just before he left. Agnes was blessed in his absence in Motherwell by George Wilson on February 25, 1873.

Jane and the five children remained in Motherwell for over a year before they could follow Hugh. It must have taken that long for Hugh to earn the necessary funds.[114] The date that Jane and the children emigrated is variously reported in the branch records, but they were on their way at the latest by May 18, 1873. She and the children arrived in New York City on May 29, 1873, aboard the *Caledonia*.[115] She traveled with her son Allan, age nine, Elizabeth, seven, Joseph, four, Janette two, and Agnes, six months, arriving 14 months after Hugh. They landed at Castle Garden, where they were processed as immigrants. Railroad agents helped them to move with their baggage to Grand Central Depot,[116] the largest and most impressive train station in the United States, likely by a horse-drawn cab. From there they probably traveled to a connecting hub in Chicago, and from there to Council Bluffs, Iowa.

The entire trip from New York City to Rock Springs, Wyoming territory was by train, but the distance of about 2,500 miles would have taken at least a week. Long distance rail travel averaged about 18 miles per hour including frequent stops, which would have amounted to nearly six days of travel time, but the trip would have halted overnight to change railway companies or to switch engines. The first Pullman sleeping cars were available on some lines, but it seems unlikely that the Martins could have afforded such luxury. They probably slept on wooden benches, often in cramped and noisy conditions, breathing coal smoke the entire way. They would have transferred to the Union

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[112] This ship is not included in Saints by Sea, so it was probably not chartered by the LDS Church. https://saintsbysea.lib.byu.edu/browse_voyages/?year=1872. The Europa was owned by the Anchor line, prominent shipping company that provided weekly crossings to the Castle Garden landing depot in Battery Park on the tip of Manhattan. It had multiple decks and carried both freight and passengers.

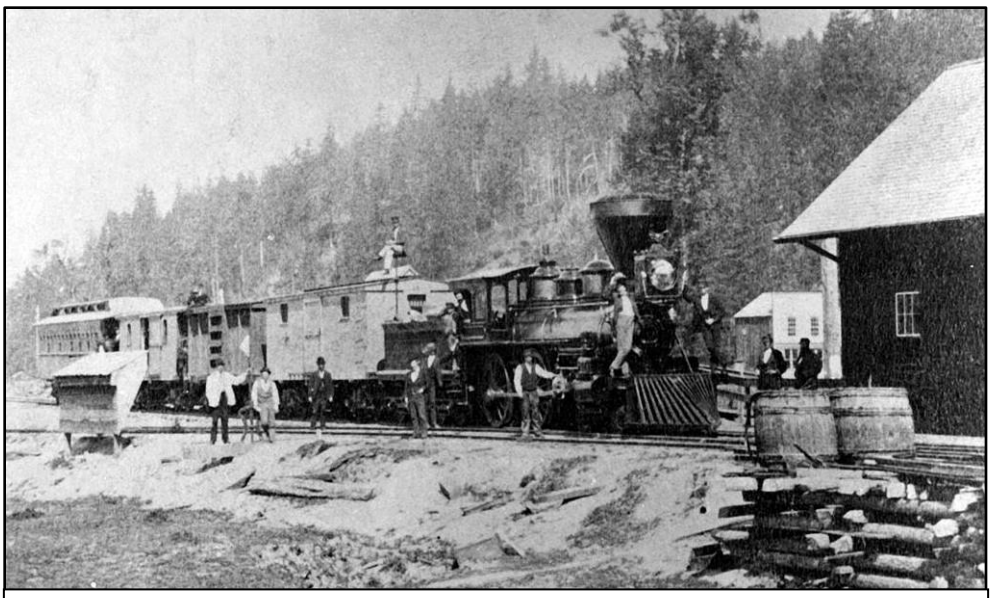
[113] This child was named after Hugh's sister, who had married John Rook Jones in Salt Lake City in 1866. They were obviously in touch with each other.

[114] I looked into how this might have been transferred. Western Union, the telegraph company, began to provide secure wire money transfers in 1871. There was probably a telegraph office in Rock Springs thanks to the transcontinental railroad connection. I could not find out whether there was a telegraph office in Motherwell or Holytown, but the money could certainly have been sent to Glasgow, which is only 14 miles from Motherwell. Hugh probably earned $1-2 per day and the cost in steerage was about six British pounds per passenger, so it cost him about 20 weeks' pay.

[115] Like Hugh's ship, the *Caledonia* was a steamship of the Anchor Line, though considerably larger. The trip probably took a week or two, depending upon the weather.

[116] Grand Central Depot had officially opened in 1871, built by railroad magnate Cornelius Vanderbilt. It was the major rail hub in the United States.

Pacific Line in Omaha for the last 800 miles. Since Rock Springs was a significant stop for refueling with coal, there was no need for the usual transfer to a stage coach. Hugh must have been waiting for them at the station.



A Northern Pacific train in 1873 in Kalama, Washington Territory
https://www.historylink.org/File/22934

Now, back to the Martins in Kilmarnock.

Alexander Martin married Margaret Bowes in Kilmarnock on October 14, 1864. By this time, they already had two daughters: Agnes was five and Margaret Bowes Martin was 18 months old.

James Martin, the son just younger than Hugh, was in a common law relationship with Janet Blackwood, a Kilmarnock woman who was five years older than him. She already had an eight year old boy named William Blackwood, probably with a different man. James and Janet had a boy together whom they named John Blackwood Martin on July 26, 1865 in Kilmarnock.

Alexander was rebaptized by John Aird, the branch leader, on March 14, 1868.[117] Alexander's daughter Agnes, who was now nine years old, was baptized by Aird the same day, and so was his 16 year old brother, Allan Martin, who had earlier been burned in the mine explosion. Aird confirmed Hugh and his niece Agnes, and John Murray confirmed Allan. Janet, Alexander's fifth child, was born in Kilmarnock on August 19th. She was blessed September 20th that year by John Aird.

The next year, Janet Blackwood and James Martin had a second child in their "irregular marriage," whom they named George Laidlaw Martin. He was born on August 25, 1869 in Kilmarnock, but they were not yet living together. James and his brother Allan were living in Kilmaurs in a rowhouse

[117] Record of members collection, 1836-1970: Scotland Part 4, CR 375 8, p. 289/491.

provided to them by the coal mining company, and his wife Janet and the children lived with her widowed mother in Kilmarnock.

By April 1871, 72 year old George Martin and his 62 year old wife Janet had moved into another rowhouse in Kilmaurs with their coal mining sons James and Allan, where George went back to working as a shoemaker. This was one of 20 dwellings called Tardlehill Row only a couple of miles northwest of their former home. James' common law wife Janet Blackwood was still in Kilmarnock with her 65 year old mother and her 23 year old sister Jean. Janet had her 14 year old son William, who was already mining coal, and her two boys with James—five year old John and the baby George. A year later James and Janet had a girl, whom they named Marion.

George's oldest son Alexander had moved his family about eight miles south of Kilmarnock to Burnbrae, a mining hamlet of just fourteen households, all of them coal miners,[118] near the village of Tarbolton. He and Margaret had six children aged nine months to eleven years old. Agnes, the oldest, was employed knitting bonnets. Nine year old Margaret, seven year old George, and five year old James were in school. Alexander Martin lived in Tarbolton until his death in 1914. He never left Ayrshire, and never left coal mining, although he spent most of his life as a supervisor. He died there in 1914 at the age of 83.[119]

[118] The village has now disappeared, but it was probably part of Annbank, with a station on the Ayr and uirkirk rail line.

[119] Alexander's last two daughters eventually emigrated from Scotland—Jane and Elizabeth. Jane married a Canadian named William Fulton around 1901. We have her immigration to Canada in 1924 after her parents had died. Elizabeth immigrated in 1913. She married Paul Goetz in Idaho Falls on March 1, 1915, and was living in Shelley, Idaho in the 1920 census. One of her sons carried the family names of Osborne Alexander Goetz. It is likely that she was in contact there with her cousins in Hugh's family. There is a nice photo in of her and her two boys in *FamilySearch* Memories L62L-HJ9.

The number of LDS baptisms was declining. The low ebb was in 1873, when there were only 35 baptisms in all of Scotland.

Hugh's youngest brother, 32 year old Allan Martin, left Scotland in 1874, arriving in New York City May 21st on the ship *Bolivia*. The passenger list classifies him as 31 year old miner. He was evidently traveling alone and never married. It is not certain whether Hugh and his family were still in Rock Springs when Allan reached Wyoming, since it is possible that they had already moved to Almy by then, but he almost certainly joined them.

Allan Martin with his parents, George and Janet Martin in Kilmarnock

This left only two of George and Janet's children in Scotland. It also left a vacancy in the rowhouse in Kilmaurs which allowed James to finally bring Janet and their children from Kilmarnock to live with him. James and Janet were civilly married on October 23, 1874, about two months after their last child was born, whom they named Agnes Blackwood Martin. James is the only child of Janet and George Martin who was never baptized a Mormon.

About this time, the Kilmarnock Branch was merged with the Glasgow Branch because of declining membership. One report showed that by this time there were only ten branches of the Mormon Church in all of Scotland with a total membership of 482, dropping back to the level of membership 35 years earlier.[120] Among those leaving were Janet and George Martin on October 12, 1875, according to Kilmarnock branch records. No doubt they took the train to Utah, stopping off in Almy, Wyoming where Hugh and his family were living, but they settled in Salt Lake City with their daughter Agnes, who by then had been in Salt Lake City for 11 years. Agnes had married John Rook Jones in 1866 and was living in the Brighton Ward with her son George Leadley Martin, now 17 years old and three grandchildren that they had never seen.

I have no information on the family members that they left behind until the 1881 census six years later.

By then Alexander and Margaret's family had increased to eight children aged two to 18 years and a three month old grandson named Hugh. They were still living in the tiny village of Burnbrae, which now had 13 households. Their oldest girl Agnes had moved to Galson, where she was working as a servant. Alexander's sons George and James, aged 16 and 14, were both working as miners and Alexander was a supervisor in the mine.

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[120] The Ebb and Flow of Mormonism in Scotland, 1840-1900, Frederick S. Buchanan, BYU Studies, Volume 27, Issue 2, 1947, p. 33.

James and Janet Blackwood had formally married before his parents emigrated and were still living in the rowhouse at Kilmaurs. Janet's older child, William, by this time 22 years old, was living on his own.[121] James was mining coal with his 15 year old son John. George, aged 12, and his sister Marion, aged nine, were in school. Sadly, James died two months later at the age of 43. Life was short and difficult for coal miners.

The Mormon Church in Scotland continued to dwindle. By 1890 only about 200 Mormons remained in Scotland, fifty years after the first missionaries, and only 14 full time missionaries were working there. Although he never emigrated, Alexander seems have remained faithful to the Mormon Church. Interestingly, his oldest son George Leadley Martin, visited Salt Lake City before 1890, where he lived with his Aunt Agnes in Brighton and eventually returned as a missionary to Scotland eleven years later.[122] His parents were still living in Tarbolton. Alexander was 60 years old and still working as a supervisor in a coal pit. His mother Margaret was 53. George's brothers, Allan, age 21 and Alex, age 19 were working in the mine. Two younger sisters and a nephew were scholars. His brother James had immigrated for America.[123]

While serving as a missionary in Kilmarnock, George married Cathrine Owens Brown on Christmas Day 1891. He never went back to Utah, and together they had nine children in Tarbolton. George died in 1947. His mother Margaret died March 7, 1901 in Tarbolton. Alexander was 68.

Alexander's youngest two daughters, Jane and Elizabeth, both emigrated to Idaho Falls before 1915, where they lived near their Uncle Hugh Martin and his family.[124] Alexander Martin died in 1914 in Tarbolton.

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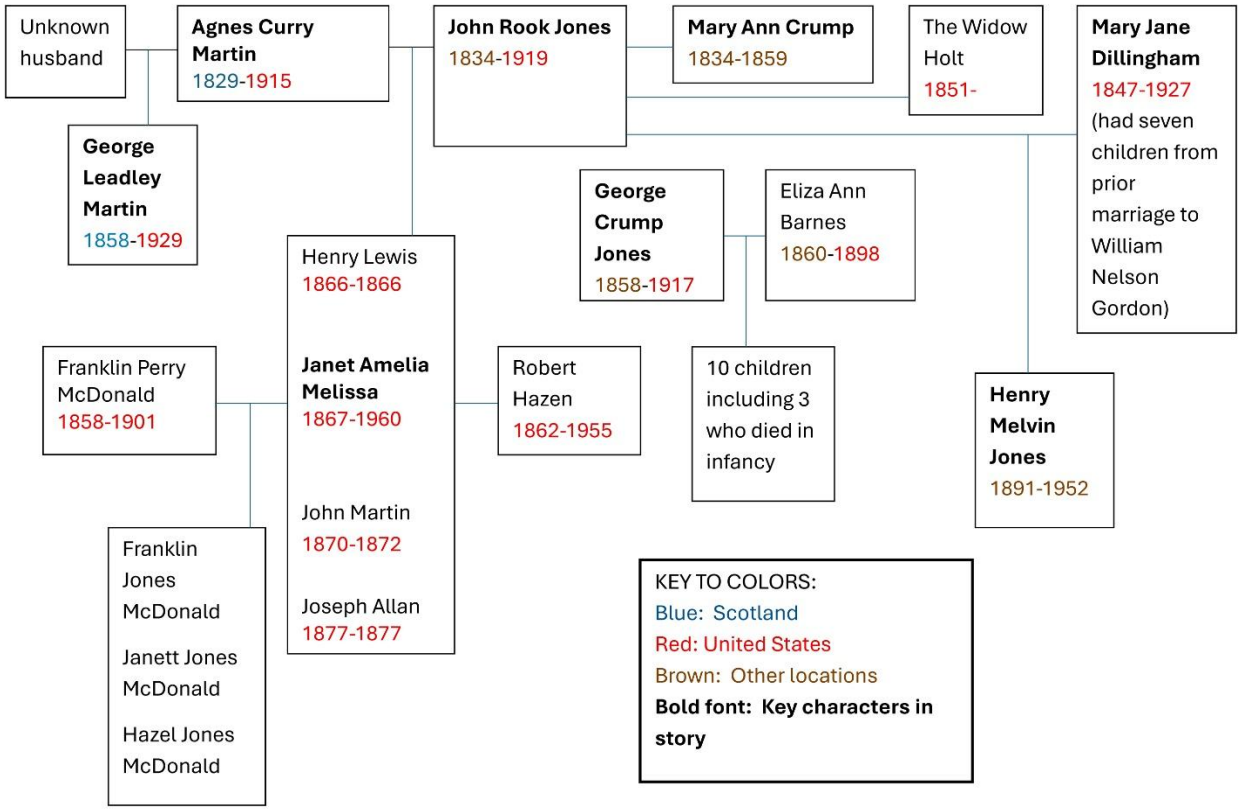
[121] After James died in 1881, William, by then 36 years old and unmarried, moved back into the rowhouse with his widowed mother and his adult siblings John and Marion.

[122] George's story in Utah will be told in the next chapter in more detail.

[123] Alexander's second son, James married in New York, but his first wife's name is not known. At 44, James married his second wife Margaret Dougherty in Manhattan, New York on March 3, 1913.

[124] *FamilySearch* Memories, Letter from Janet Jones McDonald KWJC-L97. Nettie Jones McDonald, the daughter of his sister Agnes and her daughter Nettie, wrote that she waited upon Lizzie in her home in Idaho Falls, when her second boy Osborne was born in 1917 and took care of their 2 ½ year old Louis and cooked for her husband Paul Goetz and his men. Nettie was there several weeks before the baby was born and stayed for several weeks afterward.

Chapter Three – Agnes Currie Martin in Utah


Unknown husband
Agnes Curry Martin 1829-1915
John Rook Jones 1834-1919
Mary Ann Crump 1834-1859
The Widow Holt 1851-
Mary Jane Dillingham 1847-1927 (had seven children from prior marriage to William Nelson Gordon)
George Leadley Martin 1858-1929
George Crump Jones 1858-1917
Eliza Ann Barnes 1860-1898
Henry Lewis 1866-1866
Janet Amelia Melissa 1867-1960
John Martin 1870-1872
Joseph Allan 1877-1877
Franklin Perry McDonald 1858-1901
Robert Hazen 1862-1955
10 children including 3 who died in infancy
Henry Melvin Jones 1891-1952
Franklin Jones McDonald
Janett Jones McDonald
Hazel Jones McDonald
KEY TO COLORS:
Blue: Scotland
Red: United States
Brown: Other locations
Bold font: Key characters in story

Even though the passage from Europe to the Salt Lake Valley had improved greatly in the 17 years since Brigham Young led his vanguard party to Utah, the transcontinental railroad was still five years off, and the Civil War made travel in August 1864 from New York City to Utah complicated for Agnes and her six year old son George. It was about a year after the battle at Gettysburg, but it would be another year before Robert E. Lee's surrender at the Appomattox Courthouse. Nothing that Agnes or George Martin may have written about their journey survives, but there are several accounts written by their fellow travelers. In one of them, Sarah Jane Allgood, wrote, "The Civil War was raging and many railroad bridges had been burned. Many times, the soldiers nearly scared the life out of us."[125]

They had made most of the trip to St. Joseph, Missouri by rail, but they had to ride a steamship up the Missouri River to the trailhead. Another traveler in their group named Joseph Spendlove[126] wrote:

> We rode day and night in the cars until we reached the city of St. Joseph. We stayed there overnight. We slept all of us in yards close to the Missouri River, the company lying upon the floor as thick as we could. By the next morning myself and Harriet went into the city and bought some whiskey, milk and cheese. The same day the company took a steamboat 200

[125] Sarah Jane Allgood, Church History Biographical Database, Joseph S. Rawlins Company, 1864.
[126] Spendlove, Joseph, Journals 1852-1915, 75-77. Spelling and punctuation corrected.

> miles up the Missouri River (headed) for Wyoming, where we reached on July 3rd at about nine o'clock on Sunday evening. There we met with the ox teams to convey the company over the plains. We pitched our tents on the banks of the river until the morning of the 15th. We then started on our journey for Great Salt Lake City. (There were) about 500 of the company with 60 wagons, four yoke of oxen on each. During our trip over the plains, we was called upon to part with several[127] of our beloved Brethren and Sisters. I helped to dig some of their graves and put them in.

Agnes and George left the outfitting post[128] on July 15, 1864, part of the Joseph S. Rawlins Company. There were actually four hundred individuals in 50 wagons, not five hundred in 60 wagons as Spendlove recalled, but either is a lot of people per wagon. According to Sarah Jane Allgood, "The old people rode, but the young had to walk." Both George and Agnes walked until Agnes had to carry him, and then sometimes he was allowed to ride. They shared a single wagon with a family of six, a widow McRay, and the teamster, and arrived in Salt Lake City on September 20, 1864.

They moved into the heart of Salt Lake City with Jacobina Wills Osborn, the cousin of Agnes' mother who had lived in Kilmarnock and introduced the Martin family to the Church. The widowed Jacobina had arrived nine years earlier with her two remaining children. Six months after her arrival she married 66 year old Christopher Williams, who was had been the first bishop of the Salt Lake City Third Ward. Jacobina was his sixth wife, but it was not a polygamous marriage--the other wives had died. They had one child together on September 12, 1857, when she was 43 years old, and Bishop Williams was 68. The children of her marriage to James Paton were 14 and nine years old at the time, but by the time that Agnes arrived they were 23 and 17. Jacobina's daughter Ann had been married seven years and had four children, but James was still at home.

John Rook Jones

About six months after her arrival,[129] Agnes married John Rook Jones, a convert[130] to the Church who was born in the Welch town of Hereford. John had come to America via New Orleans in 1860, it is said, to avoid conscription in the British Army. His first wife had died the year before his emigration, leaving him a boy named

[127] There were 19 deaths and two births during the journey. About 30 oxen were lost.
[128] Wyoming, Nebraska was an outfitting station about 40 miles south of Omaha near Old Ft. Kearney, now Nebraska City. It was used only from 1864-1866 when immigrants from Europe were met by wagons from Salt Lake City.
[129] The date and location of their marriage is not known. I have estimated based on the date that their first child was born.
[130] *FamilySearch* gives his baptismal date as 1853 without source.

George to raise. Immediately Agnes had two seven-year-old sons with the same first name. The newlyweds[131] and the two boys first lived in a one room cabin with a dirt floor and two windows without glass in the Salt Lake City Tenth Ward,[132] where John made a living cutting and cradling grain. Ward meetings were held in a single story adobe schoolhouse around 420 South and 800 East. Agnes was in her ninth month of pregnancy when she was endowed and sealed to John Rook Jones in the Endowment House on April 14, 1866.

Their first child together, Henry Lewis Jones, was born May 7, 1866. Sadly, young Henry Lewis Jones died at the age of four months of "putrid sore throat." (probably diphtheria).

On September 30,1867 Agnes had a daughter named Janet Amelia Melissa[133] who was known as "Nettie." She was blessed November 6, 1867 by Christopher Williams.[134] Nettie lived a long life, but Agnes was not to be so lucky with the rest of her children.

When he was 10 years old, George Leadley Martin, the son that Agnes had brought from Scotland, was baptized by William Ostler,[135] a shoemaker in the 10th Ward, where the family was still living at the time of the census in June 1870.[136] There were 2,301 Scots living in Utah. Seven hundred thirty were in Salt Lake County, 350 lived in Cache County, and most of the rest lived in between.

The Jones family moved for a time to Ft. Herriman,[137] which is about 23 miles southwest of the Tenth Ward, and to various other locations in Salt Lake City. Agnes named her third child John Martin ones, born on October 19, 1870. He died two years later of "flux" (severe diarrhea).

Sometime in the early 1870's, John Rook Jones claimed a homestead of 80 acres about a mile west of the Jordan River, three miles west of Main Street on North Temple.[138] He built a two room cabin and dug a well, and later he added two rooms. The farm was on a sagebrush prairie, but John helped to create irrigation ditches, and before they were available he hauled water to his farm and fruit trees. The homestead was just east of present I-215, but at that time it was just sagebrush covered prairie. The Jones family were members of the Brighton Ward, which had been organized on February 25, 1867, with Andrew W. Cooley as presiding elder. It was created to accommodate a rush of new settlers the previous year when plans for a canal west from the Jordan River were

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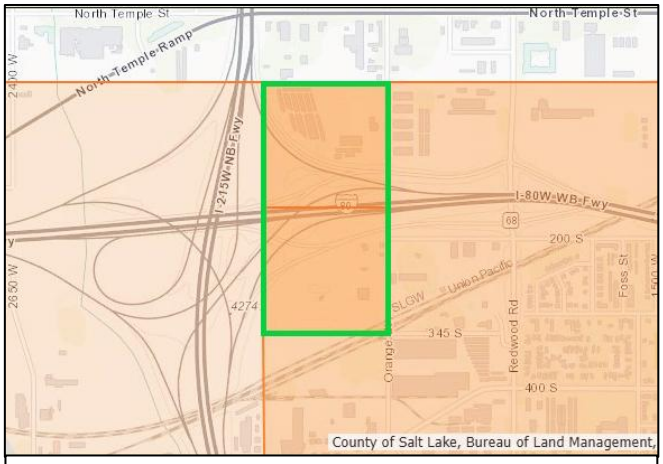
[131] I could not find a record of their marriage in the Tenth Ward records, but many marriage records were destroyed in the 1880s to protect Mormon men against prosecution for polygamy.
[132] The bishop of the Tenth Ward, David Pettigrew, a former officer in the Mormon Battalion, had died over a year earlier, and the ward was being run by his counselors John Proctor and Adam Spiers.
[133] Janet Amelia Melissa Jones went by different names. In the census she was Jannette at age two, Nettie and age 12 and at her marriage, Jannett on a child's birth record, and Jennie in the 1900 census. I will refer to her as Nettie in this story.
[134] That Nettie was born in the 10th Ward is confirmed in the Brighton Ward record, p. 22/657.
[135] Ostler worked as a clerk at ZCMI, which was founded five months later. He was the Sunday School superintendent and later in the first young men's organization of the 10th Ward.
[136] Interestingly, 12 year old George Crump Jones was not living with the family. He was still living in Brighton until after his marriage there in 1879, so I suspect he was out working as a herder.
[137] At that time Herriman was a ward presided over by Bishop Henry Arnold, who was followed by Ensign I. Stocking in the spring of 1866, having just returned from a four years' mission to Europe.
[138] One biographer wrote that it was "20 West N. Temple." It was probably *20th* West N. Temple.

reported in the newspaper.[139] The boundaries of the huge new ward were the Jordan River on the east, the West Jordan Ward on the south, and Tooele on the west. Although the land was dry, it was potentially fertile when irrigated. In the election held in July 1870, the inhabitants were so widely scattered that few could get to the polls. Only 24 people voted that year in Brighton, when most districts were in the upper hundreds, some over 1,200.



John Rook Jones homestead on modern map.

A lot of complaints appeared in the newspapers during the spring of 1874 of mired roads from flooding of the river and the irrigation canals extending from the Jordan River Bridge, which slowed traffic, which was especially irritating to the freighters. The Jones farm was right in the middle of that zone.

Agnes around 1872, age 43.

That year the United Order[140] was organized in the Brighton Ward by A. H. Raleigh, bishop, and Elder Elias Smith.[141] Eight directors were elected.

In 1875 Frederick W. Schoenfeld[142] donated land to build a school house in which all public meetings were held. On September 15, 1875, Agnes Jones was chosen as secretary of the Relief Society of the Brighton Ward. Nettie was baptized December 10, 1875, by Joseph Dean according to Brighton Church record.

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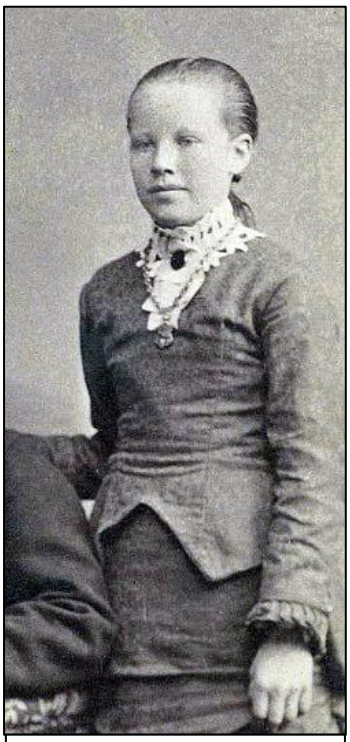
[139] *Deseret News,* May 24, 1866.

[140] The United Order, an early attempt at communal living in the Church, first took place in 1831 on Isaac Morley's farm in Ohio among about 50 people, of whom most were former members of Sidney Rigdon's congregation. Joseph Smith had received a revelation on February 9, 1831 detailing the law of consecration, but the system was short-lived. Brigham Young started the United Order of Enoch in St. George, Utah forty-three years later in 1874, and it spread to 200 wards and branches. The Order was abandoned in 1877, the year of Brigham Young's death.

[141] Elias Smith was a cousin to Joseph Smith and president of the high priest quorum of the Salt Lake Stake.

[142] Schoenfeld was born in Saxony, Germany, a close friend of Karl G. Maeser. They were baptized the same day in the River Elbe with another man, the first three converts in Saxony, by the apostle F. D. Richards. He emigrated in 1857, arriving just ahead of Johnston's Army and stayed in Provo during the Move. He lived in the Brighton Ward and worked at ZCMI until called as president of the Swiss/German Mission in 1869. He served as bishop until 1912.

Two months later, Agnes' parents, George and Janet Martin, arrived in Salt Lake City from Kilmarnock and permanently moved in with the Jones family. By this time, their daughter had been living in Salt Lake City for over 11 years, and their grandson George was 17. Her parents had never seen Agnes' nine year old daughter Nettie, not to mention the three other children that Agnes had lost. On their way, the Martins probably got off the train to visit their son Hugh and his wife Jane, who were by that time living in Almy, Wyoming. Hugh and Jane had Martha, or Mattie as they called her, a new 10 month old granddaughter to show them, along with their five other children whom they had not seen for over three years. Sadly, George and Janet were not able to see their unmarried youngest son Allan, who had died in Almy three months earlier at the age of 33.[143]



Nettie Jones

Many groups of Saints from Europe arrived throughout that year. In 1876 the new ZCMI building was opened on Main Street in Salt Lake City. The next year, John D. Lee was executed at Mountain Meadows on March 23 for his role in the infamous massacre two decades earlier. That year the Brighton Canal was completed, which tapped the Jordan River at a point due west of the so-called church farm houses and was about 10 miles long. It was a boon to the Brighton people, making farming in that part of the valley much more successful.[144]

Agnes' had another son in Brighton on March 12, 1877, whom she named Joseph Allen Jones.

Her Scottish mother, Janet Martin, died in Brighton at the age of 67 on July 1, 1877. According to her obituary in the *Deseret Evening News,* Janet's death was the result of an accident three weeks earlier on Monday, June 18th near the Jordan bridge, very near the Jones homestead--perhaps due to an overturned wagon or a runaway horse. The following month Brigham Young died, likely of a ruptured appendix. Agnes' six months old baby Joseph died of measles on September 4th, her fourth child with John and the third to die in infancy.

Two weeks later, Eliza R. Snow visited the Brighton Ward to celebrate the annual meeting of the Relief Society at the residence of the ward relief society president, Mary Ann Hazen. At one of the meetings held in the Hazen home, Sister Snow spoke in tongues.

When the Brighton Ward was re-organized in 1878, Frederick Schoenfeld was made bishop. Agnes' husband John Rook Jones was one of his counselors, and young George Laidley Martin Jones, by then 20 years old, was the ward clerk. The ward had 75 families, and it was very large in area and relatively sparsely populated, measuring 15 miles wide and 10 miles from north to south. The Jones

[143] The details of Allan's arrival and death are in the next chapter.
[144] Andrew Jenson, Manuscript History of Brighton Ward.

family and Agnes' elderly father, George Martin, drove two or three miles in a wagon to church on Sundays and stayed all day.

That year, settlements were founded by the Church on the Little Colorado River in Arizona, and a proselyting mission was opened in Chihuahua, Mexico. Both of these were related to the mounting persecution over polygamy, the Church hoping to provide places for polygamists to escape arrest. This would soon affect the Jones family.

George C. Jones, the son that John brought from England, married Eliza Anne Barnes in Brighton in 1879 and lived there until about 1890, after which they moved with their two year old son George Jr. to Idaho Falls.

In the 1880 census, George Martin still identified himself as a shoemaker, living in Brighton Ward, Salt Lake City. He was an 82 year old widower, still living with Agnes and John Jones, who was listed as a farmer. His grandchildren George, 21, and Nettie A. (Amelia), 12, were living with them and so was a 20 year old Scottish servant named Hugh McKean. Both young George and Hugh McKean were working on the family farm.

An amazing electric light exhibition took place in front of ZCMI in September and October 1880, and on October 10th, John Taylor was named president of the Church after a gap in leadership of three years.

George Martin died on August 8, 1881. A note in the Salt Lake City death register states that he died of old age in Evanston, probably on a visit to Hugh's family. His body was returned to Salt Lake City for burial in the Salt Lake City cemetery.

The U.S. Senate passed the Edmunds Act on February 16, 1882, and it was soon signed into law by President Chester A. Arthur. The act declared polygamy to be a felony in federal territories, punishable by a fine of up to $500 and imprisonment for up to five years. It also prohibited "bigamous" or "unlawful cohabitation," making it easier to prosecute individuals without needing to prove that actual marriages had occurred. On April 19th, the Mormon Apostle George Q. Cannon was denied his seat in Congress.

Hortense Mary Lang

The following October 1882, Agnes' son George Laidley Martin Jones married a school teacher who had immigrated from Switzerland named Hortense Mary Lang in the Endowment House. He was 24, and she was 23.[145]

There were many polygamy arrests, trials, and imprisonments in 1885. President Taylor went into hiding in February to avoid arrest. During that year he bought

[145] Hortense had been baptized in Geneva, Switzerland in October 1866 by Karl G. Maeser.

100,000 acres in Mexico, allowing 350 LDS families practicing polygamy to settle in Chihuahua and Sonora.

There were nearly 200 imprisonments in Utah in 1887 for unlawful cohabitation. The government took possession of the Church's offices and properties, and on July 25, 1887, President Taylor died in exile in Salt Lake City. The next year there were more arrests and imprisonments for "unlawful cohabitation" in Utah than in any previous year. The question of confiscation of Church property went before the Supreme Court, which upheld it on May 19, 1890, and the Church Manifesto that officially dropped plural marriage was issued four months later.

In the most complete family history of John Rook Jones,[146] his granddaughter Josephine J. Christensen wrote,

> During the troublesome times of the eighties, when those who entered the principle of plural marriage were persecuted so much, a move was made for the Saints to go to Mexico. Grandmother (Agnes) felt she could not give up her home and go so far, so they decided to separate. He made a division of property and went to Mexico.

This suggests that John was a polygamist, or why else would he want to escape to Mexico? His other brief history[147] confirms this: "He married the widow Holt,[148] and since Agnes didn't want to come along, the two of them headed for Mexico with other polygamist families."

Josephine J. Christensen continued,

> As he did very little letter writing we did not hear from him much after he went there. He made one trip back to finish up the business about 1890. After that time, we had only one or two letters and then heard no more from him.

About 1890 John Rook Jones married a another widow named Mary Jane Dillingham in Chihuahua, Mexico, who had joined the Mormon Church in South Carolina eight years earlier. She had traveled

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[146] John Rook Jones Life Sketch, *FamilySearch* Memories, KWJC-L9W, p. 4.

[147] *FamilySearch*, Brief Life History, KWJC-L9W.

[148] I spent an entire day trying to find who the "widow Holt" might be, and the results are inconclusive. I found only two women with the surname of Holt in the Salt Lake Valley, who were widows between 1885 and 1900, and I can't prove that either of them married John Rook Jones. One possibility is Sarah Whyatt Holt KGCK-Z4K. Her husband, Charles Holt, died in 1886, and she later died in Salt Lake City on June 3, 1890. The main problem with this choice is that she was 77 years old in 1886, and John was only 52. There have been other polygamous marriages in which the man was much younger, but this seems unlikely. The other possible widow Holt is Barbara Rook Holt LKVY-GY1, an immigrant from Switzerland, but she was 87 years old, an even more unlikely wife for John. Barbara Rook Holt's deceased husband was Robert Holt, who died in 1880, and she died in 1885, about the time that John Rook Jones left Utah. However, consider two remarkable coincidences. First, Barbara was living in the Brighton Ward between 1863 and 1865, when John Rook Jones was in the bishopric, so he must have known her. She was living in the home Ellen Holt Vincent, the oldest daughter of Robert Holt, who introduced him to Barbara, and Holt married her on May 20, 1865, after his first wife died. The other coincidence is that Barbara's, maiden name was Rook, the same as John Jones' mother. However, Barbara was Swiss and Mrs. Jones was Welch. (Some *Ancestry* pedigrees suggest Emma Billings Holt, the daughter-in-law of Robert Holt. But she was not a widow until 1900 and bore her last child in 1894 in Salt Lake City.)

from her home with six children aged six to 17 under considerable hardship in the summer of 1885 to unite with her husband, William Nelson Gordon, who had gone to Manassa, Colorado that spring with missionaries returning from South Carolina and a few converts to establish a Mormon colony. Reunited, the family briefly settled first in the San Luis Valley, and then moved to a warmer climate in Los Cerritos, New Mexico, where her husband died from a head injury incurred when he fell from his wagon in the spring of 1889.

John Rook Jones happened to meet the widowed Mary Jane in Deming, New Mexico and offered to marry her, promising to educate her children and to take them to the temple for proper sealings.[149] They went to the polygamist settlement in Dublan, Mexico to be married and settled there for two years and had a son named Melvin. John Rook Jones worked as a bricklayer there and also an owner of livestock, principally hogs. A little later he moved his new family to a canyon above Colonia Juarez. Around 1893 they returned to New Mexico near Hatchita and later to the Gold Hill Mountains near Lordsburg. Jones rented the Real Ranch at Red Rock, where he stayed for six years, and then moved to Franklin, Arizona to rent a farm around 1898 for one year, and then back to Red Rock. Mary Jane's family wrote that sometime after June 1900, he was "bitten by the prospecting bug" and was never heard from again.

John Rook Jones is said to have died around 1919 at Duncan, Arizona. According to his granddaughter in Utah, "We learned that Grandfather had followed prospecting in that part of Arizona and had accidently been killed while on one of these trips." But according to his "Brief Life Sketch," he was killed on the Burro Mountains in New Mexico over a mining dispute.

Around 1889, Agnes accepted into her household a nephew named George Leadley Martin,[150] the oldest son of her brother Alexander, who was born in Kilmarnock a year after she and her son George left Scotland. The Jones family called him "Cousin George." While living with Agnes he became very ill with typhoid fever for many weeks, and the family feared that he would die.[151] As mentioned in chapter two, Cousin George was baptized in Brighton by John Empey Clark[152] on January 6, 1890. He was soon called to Scotland at the age of 25 on his own LDS mission.[153] As mentioned in the previous chapter, while on his mission he married Catherine Owens Brown and never returned.[154]

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[149] Jane McDonald Mortensen, *FamilySearch* Memories, William Nelson Gordon,KWJH-L4S.
[150] He had exactly the same name as her son but was seven years younger and born in Scotland a year after her arrival in Salt Lake City. This was also the exact name of her father.
[151] *FamilySearch* Memories, L6RX-F7X.
[152] John Empey Clark had been set apart in Salt Lake City for a mission to Britain October 1886. His return date is not given, but he was back intime for his wife to have his children (twins) on 24 August 1890.
[153] "Cousin George" was set apart as a missionary on April 10, 1891 by Heber J. Grant
[154] They did stay in touch. We have a letter written December 7, 1948, by Agnes' daughter "Nettie" Amelia to George's wife Catherine when Nettie was 81 years old.

Utah became a state on January 4, 1896, amid joyous celebrations.

George and Hortense with their children

In 1897 George Martin Jones and Hortense moved to Richfield where he served as clerk of the Sevier Stake and also as county clerk and postmaster. Until then, George had worked for the old Utah Central Railroad and then for the Park City line. In Richfield he directed the stake choir, served as business director of the newspaper Richfield Reaper, high councilman, and chairman of the Sevier Stake genealogical committee. He died there in 1929.

Nettie got married October 20, 1891 to a man nine years her senior named Franklin Perry McDonald, a 33 year old man from Connecticut, who had worked as a brakeman for the Central Pacific Railroad.[155] Sixty-four years later, Nettie recalled the event in a letter[156] to her daughter Janet Nilsson. Her story was so frank and revealing, I will include a large part of it.

> (He) asked me to go with him out to Franklin, Idaho for some business he had to see a rancher he knew, and I went, and on the way out from Logan he said, “We will call at the sheriff and get married as I don't want to go back to Demott's.”[157] ...He had asked me several times to get married, but I had just put him off as I knew Mother would have a fit if I did, and I wanted him to go S. L. and meet mother, as I was way overdue on my visit at Logan. I thought him pretty swell. So, I just didn't say much, and when he had finished his business with the man he went to see, he said, “Now for a Bishop or someone who can marry us." I tried to talk him out of it and said, “Why not go to S. L. in the morning, or can you go tonight--it isn't late.” And he said he hadn't got enough money yet and hadn't told the boys at the barber shop where he worked, and kept saying now is the time, and I'll go home with you next week. And I said, "Well let’s wait getting married. And then go fix your business and let’s be on our way." And he said, “No, it’s now or never.” It was getting late, I said, "Well how can we get married? All my things are at Demotts'." He said, "If you will go to this man's house it’s just a short way from here we then can go back to Demott’s tonight and make other arrangements after. And when I get all the money coming to me, we can go to Salt Lake and I can soon get a barbershop job, as I will have the papers from the barber here." So, he said, “Well here is the place to get married.” So, I said, "All right," and he drove up to a house, and I sat in the rig and held the horses, and he went in and talked to the man. I don't know yet if he was only a deputy or a bishop, and of course I have forgotten his name and all... So, I don't to this day know the man's name who married us. There was no license or anything. The man's father and mother were witnesses. I remember she was a nice old

[155] Four years earlier he was mentioned in the newspaper as one of the representatives of the union during a strike. *Salt Lake Herald*, August 31, 1887, p. 8.
[156] *FamilySearch* Memories, KWJC-L97.
[157] This was Bergen DeMott, a sheep rancher in Grantsville.

> lady. She said, "Now you will be very happy." Her words did not come true. So that's all I remember.

McDonald was a big drinker,

> ...And of course, when he did that, we had no money, and had to depend on Mother... He said to me "Nettie, don't ever come and hunt me up when I don't come home." And, of course, I just didn't as I was too ashamed to do that. Maybe I should have, but I just couldn't do that, go from one saloon to another, and I don't believe he would have come with me anyway. It was too humiliating.

So, after the wedding the couple moved in with Agnes. Nettie's boy Franklin was born in Salt Lake City exactly nine months later.

Franklin McDonald and Nettie 1891

McDonald got a job as a policeman, but in 1895 he served four months in prison for shooting a man through the hand who had refused to submit to arrest without a warrant. Their second child, Janet Jones McDonald, was born that year, and Hazel was born in 1898. McDonald was in the newspaper[158] again on October 21, 1899, when he was arrested after Agnes filed a complaint against him, charging him with "threatening to commit divers and sundry things such as beating, striking, killing, etc., the complainant." He pled not guilty and was released on a bond of $250.

Franklin and Nettie were divorced before the 1900 census, and Agnes and Nettie raised the children together. McDonald died ten years later.

They lived on the farm in Brighton until 1902, when they sold it and moved a little closer to the city to 378 S. Navajo Street.[159] Nettie did not marry again until 1939 at the age of 72.[160]

Nettie was still living with Agnes on Navajo Street, when her mother died in a tragic accident on Wednesday, November 10, 1915. According to the newspaper report,[161]

> Mrs. Agnes M. Jones, 88, was burned to death while alone in her home... Neighbors saw her body on the front porch this afternoon and found upon investigation that she had been burned almost beyond recognition... (The) investigation showed that her clothing had ignited while she was lighting a fire in the kitchen. In her struggle to extinguish the flames

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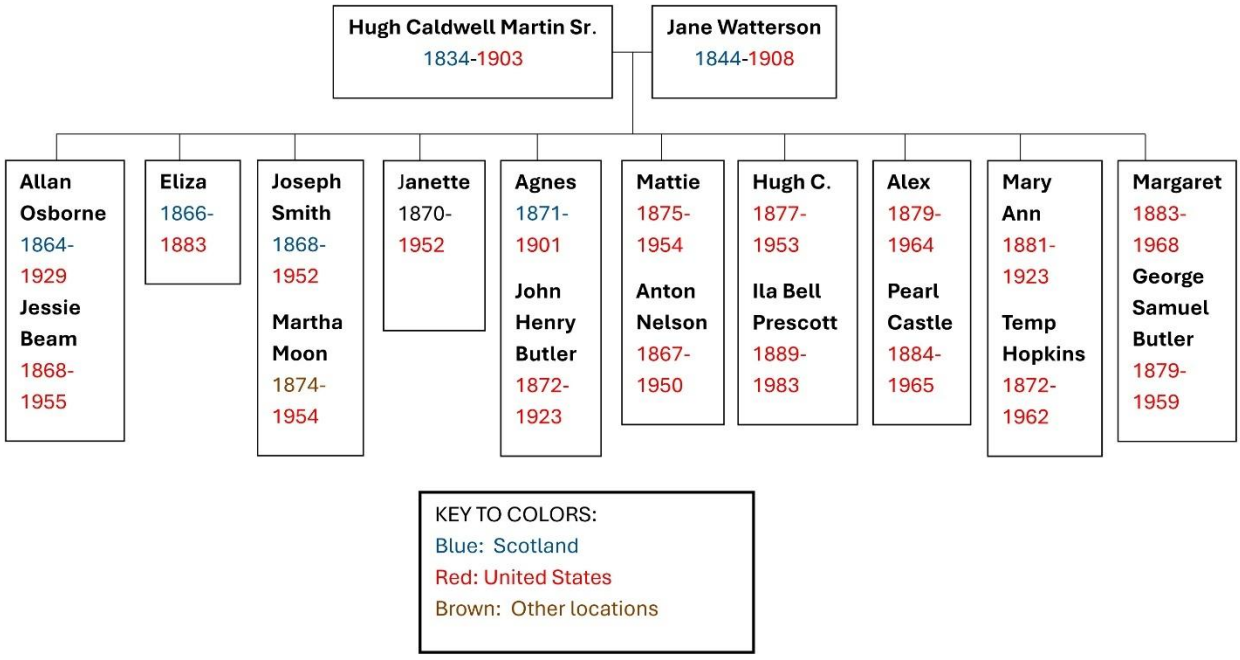
[158] *Salt Lake Tribune*, October 21, 1899, p. 3.
[159] Navaho Street is approximately 1350 West about a mile east of their farm in Brighton, still west of the Jordan River.
[160] The man she married was Robert Hazen, the son of Mary Ann Hazen, the Relief Society president who had hosted Eliza R. Snow in her home in 1877. Nettie had known Robert Hazen since they were children together in the Brighton Ward. Hazen's previous wife of 50 years had died in 1938.
[161] *Telegram,* November 10, 1915, p.1. She was actually 86 years old.

she had overturned a table in the kitchen. She then ran to the porch, where she fell and died.

None of Nettie's three children were yet married, so they were probably living at home. They must have all been at work when the accident happened.

Agnes on the porch where she later died on Navajo St.

Chapter Four – Hugh C. Martin and Railroad Towns



Half a century had passed since Agnes Martin and her six year old son George visited her younger brother Hugh C. Martin in Motherwell, Scotland on their way to a new life in Salt Lake City. Hugh had gone out on his own, leaving the rest of the Martin family in Kilmaurs, to work in a different coal field, and his wife Jane was eight months pregnant with Allan, their first son.

You will recall from chapter two that Hugh arrived at Rock Springs, Wyoming Territory about eight years later in March 1872.[162] He probably traveled by train all the way from New York City to Rock Springs, Wyoming Territory, 100 miles east of present day Evanston.

The first white man to take notice of Rock Springs was Captain Howard Stansbury, who noticed abundant coal there in 1850 while exploring a route for a military road to Ft. Bridger, guided by Jim Bridger. Stansbury was returning from his survey of the Great Salt Lake and its surroundings and was also scouting possible routes for a transcontinental railway. The first settlement in Rock Springs was an overland stage station on Bitter Creek in 1862. Workers laying tracks for the Union Pacific Railroad entered Wyoming in 1867, five years before Hugh Martin arrived. On July 25,1868, Wyoming Territory was created, which included a vast northeastern swath of Utah Territory, forming the new Sweetwater and Uinta Counties and reducing Utah to its current boundaries. By August 1868 the crew laying rails reached Rock Springs, nearly four years before Hugh Martin's arrival.

The first coal mine was opened there just as the railway arrived, intended to provide needed fuel for the steam locomotives. Unfortunately, the excavation of the mines made the springs disappear,

[162] This was less than a year after James Bruce emigrated to Almy ("sometime in 1871").

but the name Rock Springs remained. Immigrants who were willing to work for low wages were brought in by the railroad and the mining companies with the support of the Mormon Church, which was encouraging immigration. One hundred and thirty mines were opened in various parts of Sweetwater County as the railroad came through.

By 1870, 117 people lived at the Rock Springs mining camp.[163] Of the 35 coal miners, 14 were from Scotland and 17 were from England, Wales, and Ireland. Only four were born in the United States. There were also three mine administrators, a railroad agent, and two telegraph operators. Additionally, there were 26 people working nearby at the Rock Springs railroad station, including three more miners of which one was from Scotland. Because of its ethnic diversity, Rock Springs had multiple saloons, each nationality gathering at its own saloon or meeting place.

Rock Springs Miners, date uncertain

Hugh C. Martin ca. 1873

The Rock Springs mines had been running for about two years before Hugh arrived. He mined with several Scottish Mormons, some of whom he had previously known. Three were from Dalkeith, where James Paton had been baptized. Another was Francis Chalmers, a home missionary who in 1857 had dined with Hughs' family in Kilmarnock when Hugh was 22 years old, as mentioned in Chapter Two.

After a separation of 14 months, Hugh met Jane and their first five children, aged six months to nine years, at the railroad station at Rock Springs in early June 1873.[164] They did not live in Rock Springs for long. By 1874 the Martin family had moved 100 miles west to Almy, Wyoming Territory, probably to be closer to the Church and to his sister Agnes in Salt Lake City[165] and to avoid the rowdiness of Rock Springs. Hugh's connection to Almy may have been through James Barfield Bruce, the LDS leader who had rebaptized Hugh in Holytown eight years earlier in Holytown.

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[163] The 1870 census counted 9,713 people in Sweetwater County in multiple settlements.

[164] In a 1950 funeral talk for Joseph Smith Martin, Fuller Martin said "He crossed the water with four other children and his mother, and after the long journey westward was finally re-united with his father in Rock Springs, Wyoming. (*FamilySearch* Memories, KWJN-G8L.)

[165] There is nothing in the fairly detailed story of Agnes Martin Jones to suggest that Hugh's family lived with them in Salt Lake City, but Hugh's family could have easily visited them in Salt Lake City via the railroad.

Hugh's youngest brother, 32 year old Allan Martin, joined Hugh's family in June that year, unmarried and traveling alone. Allan was also a miner. It is not certain whether he joined the family in Rock Springs or in Almy.

Almy had been founded shortly before Rock Springs in 1868 as another coal mining camp to support the railway after Mormons discovered coal there and before the railroad construction crews had arrived. It was named after James Almy, a railroad company clerk. The first coal was produced there that September, and early the next year, the Rocky Mountain Coal and Iron Company began shipping it. Among the first miners at Almy were three Johnson Brothers[166] and Joseph Fife from Scotland. The Johnsons came to Utah in 1862 and from there to Almy. Joseph Fife immigrated in 1865.[167]

On November 3,1868, the railway graders arrived a few miles short of Almy and constructed Bear Town with about 450 men, a temporary camp with mostly Irish immigrants a few miles east of future Evanston and north of the track. Bear Town was one of the many temporary towns of railway workers known as "Hell on Wheels," which followed the end of the tracks as they extended west. It included a clothing store, a general mercantile, a Jewish shoe store, a jail, and a traveling newspaper called the *Frontier Index*. After the newspaper called for a vigilante hanging of three alleged robbers, a drunken mob of supporters freed the robbers, burned the jail, and destroyed the printing press. Reports vary, but around 14 people died, and more were wounded. Troops from Ft. Bridger arrived the next day.[168] Five weeks later the first train reached Bear Town.

Five months after that on May 10, 1869, the Transcontinental Railway was completed at Promontory Point, Utah.

On February 12, 1870, the Utah legislature conferred the right to vote to women. That summer the non-Indian population of all of Wyoming had grown to 8,104.

The town of Evanston was created by the railroad as a service point for locomotives. Bishop John Sharp[169] of the Mormon Church bid the contract for the roundhouse and machine shop, which was completed in July 1871. By the end of that year a 20-stall roundhouse had been built. The town was

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[166] In the 1870 census there were three Johnsons among the 28 families at the Wyoming Coal mine at Almy—Thomas, David, and his 14 year old son John, all of them coal miners.

[167] Joseph Fife came with his father's family from Clackmannan, near Edinburgh. They were mining coal in Pittsburgh in 1868. They later moved to Ogden in 1869, Big Cottonwood in 1870, Evanston in 1872, where they had a ranch near there. He was living in Almy for 1880 census, moved by 1891 to Yakima, Washington.

[168] Uinta County, a History of the Original Uinta County, Wyoming and its Subdivisions, Elizabeth Arnold Stone, p. 91.

[169] John Sharp was the bishop of the Salt Lake 20th Ward in the Avenues from 1856-1886. He had worked as a coal miner since the age of eight in Clackmannan, Scotland where he joined the church and became the branch president there. He immigrated in 1848 but stopped for two years in St. Louis to earn money mining coal. When he arrived in Salt Lake City in 1850 he built a house in the mouth of Red Butte Canyon and became wealthy selling and hauling the rock for the wall surrounding Temple Square. In a joint venture with Joseph A. Young, the Prophet's brother, he landed a $2.25 million contract to construct the Union Pacific Railroad from Echo to Promontory Point and later became a member of the UP board of directors. In 1871 he was also a director of the Bank of Deseret, eventually its president, and was known as the "Railroad Bishop."

laid out with streets that were parallel to the railroad, not by the compass. The freight trains ran at about 12 mph, but passenger service was offered on two daily trains in each direction, which could travel at 18 mph. It took 14 days to travel from New York City.

Compared to Sweetwater County, the more western Uinta County was still small in those days, having a population of only 856 people in 1870. The population of Evanston and Almy (which were counted together) was 255 people. Of these, there were 140 people in 28 dwellings, mostly coal miners, at the Wyoming Coal Mine and 38 people in five dwellings at the Rocky Mountain Coal mine. Almy was still more important than Evanston according to 1870 tax evaluations of $23,549 in Almy and $8,367 in Evanston. In the early 70s there were very few houses in Almy, mainly dugouts, but before long the river was lined with simple houses. Only 77 people lived in Evanston at that time, and none of them were miners. They were store clerks, liquor dealers, saw mill workers, carpenters and laborers, just what you might find in the first phase of a new town. Historian Andrew Jenson wrote,

> Among the men employed to open the mines in Almy were a number of LDS coal miners, who in the summer of 1870 met in the so-called Old Wyoming Camp near mine No. 1 and with common consent appointed John Jolley,[170] one of their number to preside over them... and then commenced to hold regular meetings.[171]

Snow on the tracks was a problem. In the winter of 71-72, Almy and the station at Evanston were isolated for three weeks due to snow.

Martha "Mattie" Waterson Martin,[172] Jane's fifth child, was born at Almy on January 25, 1875.

The Mormon Church at Almy was organized under the direction of the Bear Lake Stake with James Bowns[173] as bishop, and Hugh's friend James Bruce was one of his counselors. Meetings were held in various homes until a meeting house was erected in 1873 near the #4 mine. Almy had a dramatic club that put on popular plays of the day. There were strikes, but no riots there. Almy was situated on the right bank of Bear River about five miles north of the train station in Evanston, a so-called "string town," with houses lined along the Bear River over several miles.

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[170] John Jolley Jr. was born 1825 in Durham England, a coal miner baptized in 1844. His wife died in childbirth crossing the plains in 1862 along with her infant. He married again and settled first in Farmington, Logan, and in 1869 to Coalville. The family moved to Fountain Green in Sanpete county in 1872. John Jolley was succeeded as president of the branch in 1871 by Samuel L. Pike, who served until 1877 when Almy became a ward under Bishop James Bowns.

[171] Andrew Jenson, Encyclopedic history of the Church of Jesus Christ of Latter-day Saints, p. 13.

[172] In almost all of the Martin stories in *FamilySearch* and *Ancestry*, Martha is referred to as "Mattie." I'll call her Mattie in this story as well.

[173] Bown was born in 1843 in England, worked in the coal mines since the age of nine, was baptized 1867, and immigrated from Nottingham in 1871, arriving in SLC August 19, 1871, and immediately moving to Almy where he married a second wife November 27, 1871. They had three children there before he was called to preside over the Almy Branch June 25, 1877, and bishop a year later when a ward was created. He lived there until 1900 when he moved to Carbon County as a mine inspector but returned to Almy in 1908 to be bishop again. He died in Almy in 1931.

Mattie was blessed in Almy by S. Pike on May 30, 1875.[174]

Hugh's brother Allan died in August 1875 at the age of 33.[175] He was probably living with Hugh's family and working in one of the Almy coal mines unless he was too disabled by his earlier mine accident in Kilmaurs. Allan was not mentioned in the Almy Branch records even though Hugh and his children were mentioned often, so perhaps he did not attend church.

Hugh was rebaptized in Almy by Elder Samuel Pike[176] on September 19, 1875. His daughter Elizabeth Martin was baptized a week later at the age of nine. Hugh's' parents, George and Janet Martin, arrived in Salt Lake City from Scotland on November 6, 1875, no doubt having spent some time in Almy on the way. They settled in permanently with their daughter Agnes and her family in the Brighton Ward.

That year the coal workers went on strike at Almy for better pay, and many were fired and replaced by former Chinese railroad workers.[177] This may have played a role in Hugh's move to Evanston. Judging by the last mention of the Martin family in the Almy Branch records, Hugh moved his family to Evanston around 1877.[178] His seventh child, Hugh C. Martin Jr. was born there on March 26, 1877.

Although only a few families lived in Evanston at the time, its first public school opened on July 8, 1870, with eight pupils in a small room above a saloon on Front Street. The room was approached by an outside wooden staircase, and was equipped with only a blackboard, a small table, and a few chairs. The first teacher was Miss Cina Hopkins,[179] who resigned at the end of a few months to marry John Conlisk, a well-known conductor on the Union Pacific Railroad. There followed a series of teachers after that, and a schoolhouse was completed during the summer of 1873.[180] Among the first people to live in Evanston were a number of Latter-day Saints, who in the fall of 1872 were organized as a branch meeting in hired halls with William G. Burton as president.[181] Evanston was

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[174] Almy ward record p. 28/468.

[175] *FamilySearch* gives the date of his death as "about Aug 1874" and no location. Some *Ancestry* pedigrees say he died Aug 1875 in Evanston, but he was probably living in Almy since Hugh's family did not move to Evanston until 1877. One entry in the Kilmarnock branch records gives his birthday as 13 November 1839. However, elsewhere in the branch record his birthday is given as 13 November 1841. This is more compatible with his age given at 31 on the ship manifest when he crossed in May 1874 and in the census 1851, 1861, and 1871.

[176] Little is known of Samuel Pike. He was born in Birmingham, England but lived in Nottinghamshire as a teenager. He married in Birmingham, where he was a "wire drawer" and emigrated in 1866. He had a son born in Evanston June 14, 1873, so it is likely he was there working for the railroad.

[177] The railroad had been built with the help of about 12,000 Chinese workers, who worked hard for very low wages, and about 1,200 died on the job. When they were no longer needed by the railroad, many found jobs in the coal mines along the way, supplying coal for the locomotives. The Chinese worked hard for less money than the American and European coal miners and were often used to substitute for striking miners.

[178] According to Almy ward records, Hugh C. was removed from the Almy United Order on August 6, 1877 "via certification," so he had probably taken part in the Order from his arrival. Apparently the family had already moved to Evanston by then, but that is about the time when the Order was discontinued generally.

[179] WyomingGenealogy.com

[180] Mattie wrote that she went to school for six years in Evanston in the little schoolhouse.

[181] Jenson, p. 238.

incorporated as a town in 1873. The first mayor served for two years, after which the city government was discontinued due to expense.

Around the time of the Martins' arrival four years later, the Evanston Branch was reorganized as a ward by the presidency of the Bear Lake Stake, and William G. Burton was made bishop.[182]

On July 10th, 1877, Hugh was awarded United States citizenship.[183] This made him eligible to later homestead property in Swan Valley.

Hugh and Jane's eighth child, Alexander "Sandy" William Martin, was born in Evanston on May 9, 1879, and the couple was sealed two months later in the Endowment House in Salt Lake City. On August 17, Hugh baptized Janette in Evanston.[184]

According to the census in June 1880, there were 2,879 people in the whole of Uinta County, Wyoming, which extended north to the border of Montana. In a decade, Evanston had grown from 18 dwellings to 358, and from 77 people to 1,279. Hugh Martin, now 45 years old, was classified as a laborer, having permanently retired from mining. Jane was 34, keeping house. They had eight children from one to 15 years old, all at home. Next door on one side of them lived a section foreman for the railroad and on the other lived a railroad clerk and a district supervisor, so it seems likely that Hugh had become a railroad man. Nearby was a jail which housed eight inmates and a jailor. One hundred Chinese male laborers and four Chinese prostitutes lived in Chinatown across the tracks from the white people. About a quarter worked for the railroad.

The census at Almy was reported in two parts, suggesting two different mine sites, but actually, there were five separate mines. Only 20 of the miners at Almy were white, and all the Chinese miners were living in Evanston's Chinatown. By 1881 there were nearly 600 miners working in Almy.

A catastrophe occurred in one of the Almy mines on March 4, 1881, the first mine explosion west of the Mississippi River. It killed 38 miners of which 35 were Chinese and three were white men, likely supervisors. The names of the Chinese are lost, but the white men were Silas Crosby, John Barton, and William Glaspy. The explosion did not involve any of the Martin family, since Hugh's sons were all under 16 years old and living at home.

We can deduce that Hugh's nephew, George Martin Jones, the son of Agnes, lived for a time at Evanston because he appeared on the list of members in the Evanston Branch.[185]

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[182] Later that year the ward was transferred to the Summit Stake in Coalville. James Brown followed Bishop Burton, and he was succeeded in 1882 by Alfred I. Blackburn. Alfred I. Blackburn was replaced by James Brown for a second term in 1883. The Almy Ward was organized about the same time with James Bowns as Bishop.

[183] *FamilySearch* Memories KWJC-4W9.

[184] This date confirms that Janette's birthday was in August, not October as erroneously listed in Holytown branch record.

[185] The document covers around a decade, but I think the entry was likely made around 1881. It had to be after 1880 when he was in the census in Brighton Ward and probably before his marriage to Hortense Mary Lang in Salt Lake City on October 20, 1882.

Hugh and Jane's ninth child, Mary Ann Martin, was born on May 13th that year. In July, Hugh baptized his eight year old daughter Agnes. A month later on August 8, 1881, Hugh's 82 year old father George Martin died at their home in Evanston while visiting from Salt Lake City. The Salt Lake City deaths record attributed the cause as "old age."[186] Hugh's 14 year old son Joseph Smith Martin left home permanently to become a race horse jockey, a vocation that he pursued for eight years, traveling to 43 of the 48 states.[187]

A year later on May 20, 1882, Hugh was ordained a High Priest by John Smith, Patriarch to the Church, and set apart as first counselor to Bishop Alfred L. Blackburn[188] of the Evanston Ward. As a member of the bishopric, Hugh rebaptized a woman named Janet Wilson[189] in Evanston in September, a former member of the Kilmarnock Branch in Scotland. The same month, Hugh blessed Janet Wilson's baby, Jennie.

Hugh and Jane's 16 year old daughter Eliza died in Evanston the following January of some sort of heart disease.[190] She was buried in the Salt Lake Cemetery.

On July 20, 1883, Hugh baptized Mattie in Evanston and confirmed her. She was eight. Their last child, Margaret, was born August 23rd.

I know little about Hugh's family during the next two years, but in September 1885, all the people in Evanston and, in fact, much of the whole nation were shocked when an infamous event occurred at the mines in Rock Springs, where Hugh had worked a decade earlier.

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[186] The death register gave his age as 83, although his age is said to have been 83 in the 1880 census. The register gives his birthdate as September 15, 1797, which would make him a month shy of 84. Three censuses in England suggest that his birth was in 1799, which would make him 82 at death. His birthdate is given in the Kilmarnock membership records as October 12, 1798, suggests that he was three months shy of 83. See footnote 20.

[187] *FamilySearch* Memories KWJN-G8L.

[188] Blackburn was 31 years old at the time of the census and working as a blacksmith's helper. He had a 38 year old wife, Catherine, and four children from one to 10. He was born in Lancashire in 1849 and immigrated in 1875 with two children. He married Catherine Briggs in Salt Lake City in 1876 and had another wife, Mary Jane Entwistle living in Ogden. He later moved to Rexburg where he served as justice of the peace. Later sang bass in the Tabernacle Choir.

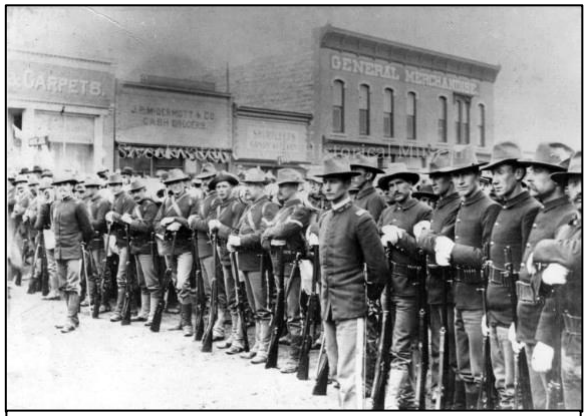
[189] Janet Wilson was 14 in the Kilmarnock 1871 census.

[190] Utah, U.S., Death Registers, 1847-1966. Eliza was attended by Frank H. Harrison, the physician in Evanston.

Rock Springs Chinatown before the riot.
Gum Saan Journal

Three hundred white miners, mostly imported by the railroad from Ireland and Scandinavia, were working together in an uneasy relationship with about 600 Chinese miners, strikebreakers, who the railroad had brought in to keep wages low. On September 2nd a fight broke out in mine No. 6 and a Chinese miner was killed when struck with a pick. A foreman arrived to end the violence, but instead of returning to work, the white men went home, armed themselves, and met in the saloons with men from other mines. It was a Chinese holiday, so all of the Chinese were in their homes at Chinatown across the creek from the town.

Shortly after noon, 100 to 150 white men returned with weapons and surrounded Chinatown. While the inhabitants fled, the mob looted and burned down the houses. Before peace was restored, 28 Chinese had been killed and 15 more were wounded. The territorial Governor Francis E. Warren hastened by train to the scene from Cheyenne, and railroad officials from Omaha, Nebraska joined him early the following morning. Warren telegrammed President Grover Cleveland for federal troops and picked up all of the remaining Chinese he could find and put them on a train to Evanston.



Federal Troops in Rock Springs 1885

Fearing a similar outbreak at Almy, the Evanston Sheriff J. L. LeCain deputized 20 men on September 4th, and on the 6th, striking white miners at Almy warned the Chinese working there, that if they went to work, they wouldn't leave the mines alive. A small detachment of federal troops arrived from Rock Springs and escorted the Chinese in Almy to the Chinatown across the Bear River from Evanston, and the Almy miners promptly looted the Chinese homes in Almy.

Two hundred fifty white citizens in Evanston wrote a petition to Governor Warren asking him to pay the Chinese two months back pay that they were owed and to give them railroad tickets to California. Six hundred Chinese in Evanston were loaded into boxcars and told they were going to San Francisco for safety accompanied by about 250

soldiers. However, the train went east, not west, and arrived in Rock Springs that evening, the railroad company having planned to put them to work in the place of the striking white miners. Some fled, but most of them went back to work in their mines, protected by Federal troops, who remained stationed in Rock Springs for 13 more years.[191]

By January 1886 the issue had settled down, at least in Almy.[192] A Salt Lake newspaper reported that the "Chinese question is settled" in Almy. The paper later clarified,

> Nearly all the bosses there are Mormons... To an old miner one of the most noticeable features here this winter is the total absence of Chinamen, and like the Irishman's cat, they are missed but not wanted. But to keep us in mind of the Chinese trouble we have the barracks that have been erected at Evanston and a company of soldiers stationed there.

Two weeks later a second explosion at Almy Mine No. 4 killed 13 miners. The accident happened on the night shift about a half hour before midnight. Had it happened in the daytime, 200-300 men would have been killed. The explosion and its light were clearly perceived in Evanston, about four miles away.[193]

Jane Martin was rebaptized[194] in April 1886 by William Williamson and confirmed by George Williams.

Eighteen months later, Hugh's 21 year-old son, Joseph Smith Martin, returned from his career as a jockey. His body had gotten too large for racing, so he got a job in logging camps driving ox teams. Hugh Jr. and Sandy were baptized by James Brown in Evanston, and on May 16, 1889, Mary Ann Martin was baptized by Daniel Clark in Evanston. On August 20th, Hugh and Jane's oldest living daughter, Janette Martin, age 23, married Joseph Heber Williams, who later became the town marshal.

The Martin family moved by rail to Pocatello soon afterwards without Janette, probably around the fall of 1889.[195] It appears that Hugh found another opportunity to work in a railroad office and transferred to a similar job in Pocatello. When the Martin family left Evanston, Allan, Hugh's oldest child, was 25 years old and still single. He was a carpenter by trade. Joseph was 21. Agnes Martin

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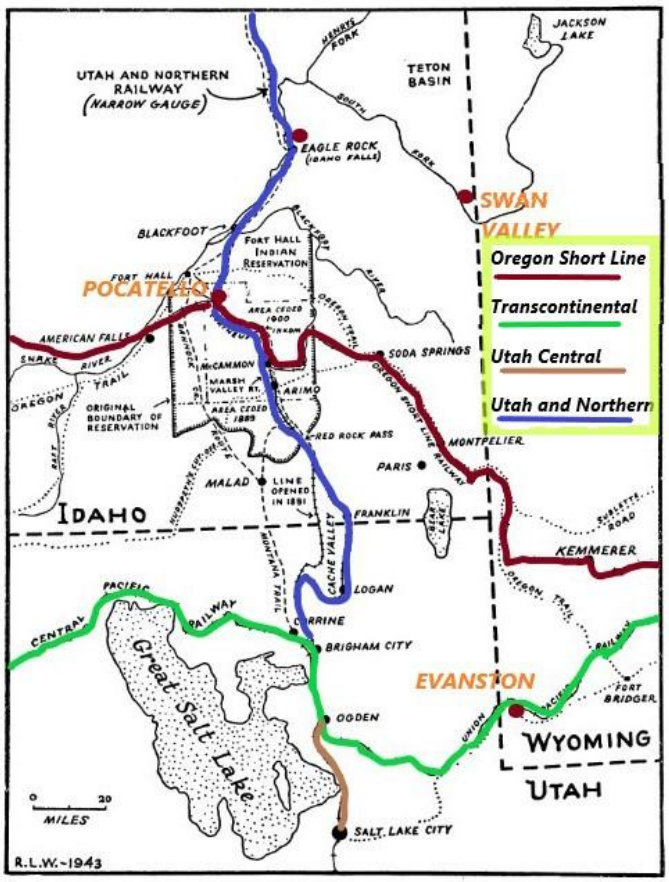
[191] Tom Rea, The Rock Springs Massacre, Wyohistory.org.
[192] The *Salt Lake Herald*, January 3, 1886, p. 12.
[193] There was a third explosion in Almy on March 20, 1895, in which 62 men were killed including 32 from the Mormon ward. This explosion was in Mine #5 in Red Canyon. One of the men killed was James Bruce, the man who had rebaptized Hugh years 31 years earlier in Motherwell Scotland. In the year 1900 the Almy mine closed permanently, but the Almy Branch continued through 1930 with 75 members.
[194] Palisades Ward record, p. 26/665. This source correctly names her parents as Leonard Watterson and Eliza Martin, a matter of dispute among Martin family histories.
[195] According to Matty's obituary in *FamilySearch* Memories KW82-X8X, the family moved in the fall of 1883. This date conflicts with Hugh's autobiography, which says they went in 1889, most likely after the marriage of Janette. Mattie would have been only eight then, and as far as I can tell, there was no school and not even much of a town in Pocatello in 1883. The first high school according to the Pocatello history in Wikipedia was not established until 1892 when Matty was 16, which fits with her obituary which says she finished school there.

turned 17 that November. Mattie was 14, Hugh Jr. was 12, Sandy was 10, Mary Ann was eight, and Margaret was six.

Here is a bit of information about Pocatello.

The Oregon Short Line Railroad had been organized eight years earlier as a subsidiary of the Union Pacific to take freight and travelers to the great northwest. Construction began that year in Granger, Wyoming. The rails reached Montpelier, Idaho on August 5, 1882, and McCammon in the fall.[196] From there the railway was shared with Utah and Northern[197] by adding a third rail to the narrow gauge track to Pocatello, and it was completed in 1884 at Huntington, Oregon. The connection of the Oregon Shortline to the Transcontinental Railroad was about 65 miles east of Evanston at Granger and ran northwest through Montpelier and Pocatello, Idaho and from there on to Oregon.



Utah and Idaho Railroads ca. 1890

Fort Hall had been built a few miles northeast of present Pocatello in 1834 as a supply point on the Oregon Trail. About 1865 a toll road was built from Corinne, Utah on the Central Pacific Railway

[196] Wikipedia.

[197] The Utah and Northern line was built by the Mormons to give access the Cache Valley and eventually to the mines in Butte, Montana. After it was completed, this provided the quickest route to southeastern Idaho from the Salt Lake Valley.

through Marsh and Portneuf Valleys of southern Idaho. With the discovery of gold in Idaho in 1860 the Portneuf Valley became a corridor for stage and freight lines. The Utah and Northern narrow gauge Railway came to the valley in the fall of 1882. In 1882 the community was called Pocatello Junction,[198] consisting only of tents and box cars housing construction crews, but by the end of the year a small freight depot was built and in 1883 the Pacific Hotel. It was primarily a construction town as people built the railroad infrastructure. There were no coal mines there and the town had minimal railroad workers. The Utah and Northern Railway was completed through the junction to Huntington, Oregon by November 1884. At that time, the community had no formal government. It was a rough, "wide open" town during the first years of its existence, but by 1885 there were over a hundred applications to settle and built at Pocatello. The Oregon Short Line moved its facilities to Pocatello Junction from Eagle Rock[199] in the summer of 1887, opening up many railway station jobs and swelling the population by about 1,200 people, most of whom had to live at first out of box cars.

An LDS branch was created for the 178 Saints in Pocatello Junction on May 6, 1888, a year before the Martin family arrived. The members met in homes or outdoors at first, but a frame church was soon erected.[200]

Pocatello was founded as a town in 1889 and surveyed for the first time in streets and blocks. The branch was organized into a ward on July 13, 1890, with Carl J. Cannon as Bishop.[201] By the time that the Martins arrived, Pocatello had grown into a town of 2,330 with a bank, a newspaper, a school, a number of churches, many saloons, and several retail stores to serve the railroad. While living in Pocatello, Joseph Smith Martin worked as a fireman for the railroad and ran a barber shop.

Idaho became the 43rd state on July 3, 1890.[202]

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[198] Robert L. Wrigley Jr., The Early History of Pocatello, Idaho.

[199] The area around Eagle Rock was sparsely settled by ranchers until 1864 when Harry Rickets build a ferry there to cross the Snake river following the Bear River Massacre in 1863 when a new tide of western migration began on the Montana Trail and Montana gold rush. Then Matt Taylor built a timber-frame toll bridge seven miles downstream. Soon there was a bank, hotel, livery stable, restaurant, post office called Talor's Crossing, and stage station near the bridge and by 1866 the settlement was called Eagle Rock based on a basalt island in the river where eagles roosted, but it was not until 1874 that the first white child was born there. In 1879 Eagle Rock became a railroad camp town when the Utah and Northern Railway was built through the town linking up the Montana mines. In the early 1880s the area was flooded with homesteaders, mostly from Utah. In 1887 the Oregon Short Line railroad facilities were moved from Eagle Rock to Pocatello, which nearly killed the town. In 1891 name was changed to Idaho Falls in the interest of attracting more settlement. (Wikipedia).

[200] Jenson p. 667.

[201] Carl Cannon was born in Sweden and joined the Church in 1858, immigrated in 1870 Utah where he lived in Logan when he moved to Pocatello in the fall of 1888 six months after a branch was organized there and opened a tailor shop. He was a counselor in the branch presidency until the ward was created, and he became bishop.

[202] In the southern section of the Idaho territory, many settlers were followers of The Church of Jesus Christ of Latter-day Saints, and Idaho territory became divided between an LDS-dominated south and an anti-LDS north. In the mid-1880s, anti-LDS Republicans used widespread public antipathy toward polygamy to pass legislation denying the predominantly Democratic Latter-Day Saints the vote. A test oath was introduced by the legislature in 1884, which disenfranchised anyone practicing polygamy or belonging to any organization that advocated it. This prevented all Mormons from voting, holding office, or sitting on juries. With the

The Martins had lived in Pocatello for a little over three years when they moved to Salt Lake City in the spring of 1893, and Hugh probably continued working for the railroad. They lived in the northwest part of the city, probably in the 15th Ward, where Union Station was located and where the tracks of the Salt Lake and Oregon Short Line Union Pacific ran.[203] Joseph Martin, now 24 years old, got a job as a railroad conductor who took pleasure-seekers out to the Great Saltair beach by rail. Mattie, who was 18, worked as a nurse caring for the sick.

Allan Martin was reported to have won a quoits competition at Agricultural Park,[204] approximately 1500 West and about a block north of North Temple. Quoits is an ancient game that was especially popular in Scotland. It involved throwing a five pound iron ring about six inches in diameter over a post placed 10 meters away. Allan was then 29 years old.

The next month the newspaper named Hugh C. Martin on a list of appropriations for $1.40 from the county court.[205]

That fall Mattie traveled to Swan Valley, Idaho to visit a friend of hers named Jessie Beam Thomas, whom she had known from Pocatello. Jessie had recently divorced her husband and gone to Swan Valley to live with her family. She was 25 years old and had four children aged 20 months through seven years. Mattie stayed with Jessie for the winter, and there she met her future husband, Anton Nelson, one of the first three white men to live in the upper Swan Valley. Anton had been living on the bank of the Snake River near Palisades Creek for about five years. Mattie was impressed with the fine land still available there for homestead, and when she returned the following spring to Salt Lake City, her father became interested and soon made the 230 mile journey by horse and wagon to check it out. Hugh was impressed, but he was not ready to move yet.

On May 31, 1894, about when Mattie returned from Swan Valley, her brother Allan was arrested at an early hour at Main and 2nd South, while running down the street.[206] According to police he had stolen a dollar from an abandoned woman on Franklin Avenue.[207]

The newspaper carried another story in August[208] that listed new members of the Laboring Men's Association. One hundred fifty men were present at the meeting, and Hugh Martin was accepted as

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Democratic vote disarmed, Idaho became a Republican-dominated territory. National Republicans eager to increase their influence in the U.S. Congress began to push for Idaho statehood in 1888. The following year, the Idaho territorial legislature approved a strongly anti-LDS constitution. The U.S. Congress approved the document on this day in 1890, and Idaho became the 43rd state in the Union. (From History.com.)

[203] I could not find the Martins in the records of the 15th or 16th Ward. However, there was a gap in the 16th Ward records around 1887-1894, so it seems possible that the Martins were there during that time.

[204] *Salt Lake Herald*, September 3, 1893, p. 8.

[205] *Salt Lake Herald*, October 5, 1893, p. 3.

[206] *Salt Lake Herald*, May 31, 1894, p. 8.

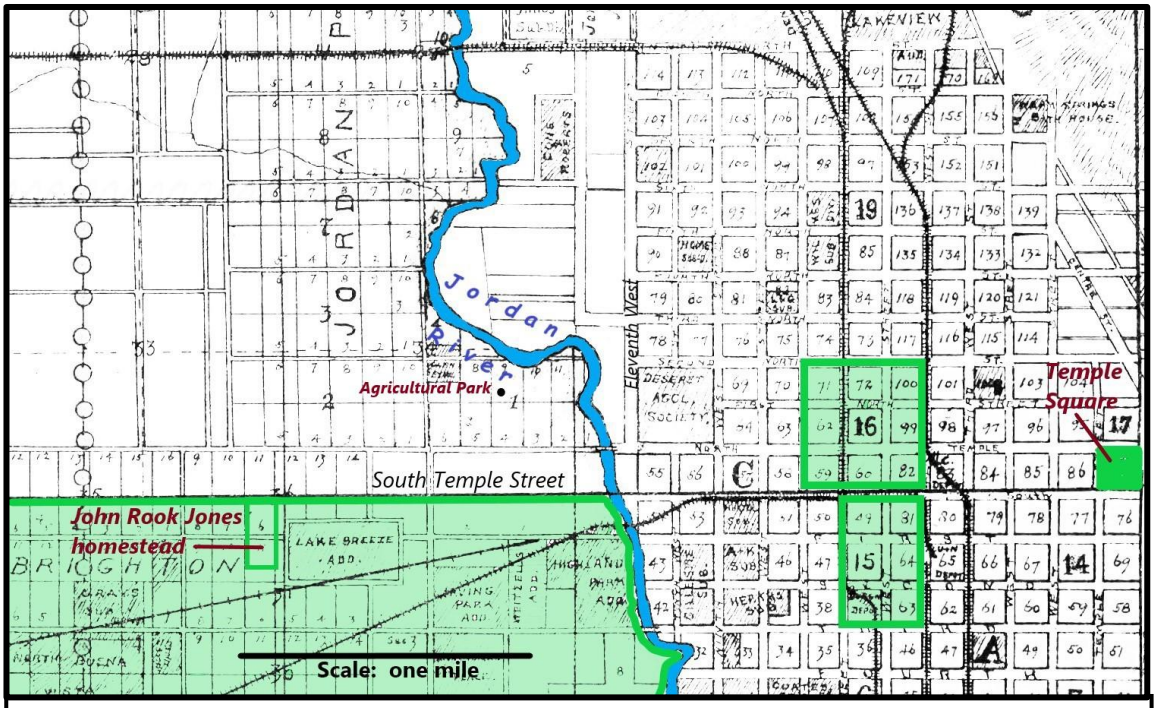
[207] Franklin Avenue is now called Edison Street, 250 east running between 200 and 300 South. There is still a bar and restaurant at the location of 231 South Edison.

[208] *Salt Lake Herald*, August 12,1894, p. 8.

a new member along with 14 others. Earlier that year in reaction to that very group, Emmeline B. Wells[209] had written in her diary on April 13, 1894:

> There was a meeting of working men (so called) at the Galena Block[210] on First East St. last night at which inflammatory resolutions were passed, and very vulgar speeches were made denouncing authorities of the Territory and in such a pronounced way as to make it seem almost revolutionary and their chairman proposed a resolution condemning local government leaders.

Hugh was interested in labor issues, especially for the railroad workers, at a sensitive time--during the famous Pullman Strike in 1894, a turning point for U.S. Labor Law. Four months after Hugh joined, the Laboring Men's association mined coal free of charge for distribution to the poor. They were backed by the mine owners and the UP Railroad, who donated the coal and the freight to Salt Lake City.[211] This organization has been largely forgotten now by labor historians.[212]



Map of Northeast Salt Lake City showing Agricultural Park, 16th Ward, 15th Ward with railroad tracks and station, and part of Brighton Ward in 1890

[209] Emeline B. Wells was the editor of the Women's Exponent and General Secretary of the Relief Society, and a nationally known suffragette. The previous year she had represented the national women's suffrage effort as a speaker at the World's Columbian Exposition in Chicago.

[210] The Galena Block was at 176 South State, a commercial property that housed various businesses and offices in the commercial district.

[211] *Salt Lake Tribune*, December 14, 1894, p. 6.

[212] The Utah State Federation of Labor, predecessor to the AFL (American Federation of Labor of the AFL-CIO) had been formed in the 1880s, but it generally represented craft unions at the time. The Brotherhood of Locomotive Engineers had been organized in 1878. (source: Utah Labor Archives, 1878-1979, Archives West, MS 0013.)

Another member of the Martin family made news about a year later.[213]

> The Jackson School[214] nine played a game of baseball yesterday at Agricultural Park with a special nine picked from the 15th and 16th wards resulting in favor of the latter on a score of 27 to 16. The special nine is going around now with a chip on its shoulder anxious for challenges. Hugh Martin is the captain.

This confirms that the Martins were probably living in the 16th Ward. And since Hugh was playing against the Jackson team, he was not attending school. He would have been 18 years old—perhaps some of the junior high school students were that old too.[215]

That month, April 1895, Hugh moved to Swan Valley by horse and wagon with his three youngest daughters. Jane came later that year with Hugh Jr., the baseball player, and his younger brother Sandy. The four oldest children followed later. Allan and Mattie stayed in Salt Lake City at their jobs for another two years. Joseph was working for the railroad in Evanston. Janett, who had married the town marshal, was also in Evanston.

Hugh and Jane's first grandson, Osborne Martin, was born December 20, 1895, in Salt Lake City in Salt Lake City to their oldest son Allan and Mattie's friend, Jessie Beam Thomas, who had probably returned from Swan Valley with Mattie in the spring of 1894. They were not married, since the wedding of Allan and Jessie Alice Beam[216] is given in family histories as 1897.[217]

Utah was granted statehood on January 4,1896.

Allan appeared in the Salt Lake City directory of 1897, listed as a farmer "residing at 1117 First."[218] I assume that Jessie, her children, and their son Osborne were living there as well.[219] Mattie was listed as a "domestic" living at "1059 First," less than a block away. Hugh, of course, was not listed, having been gone two years.

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[213] *Salt Lake Herald*, April 21, 1895, p 4.
[214] Jackson was an elementary and junior high which was constructed in 1892 on 750 West and 250 North. https://www.mappingslc.org/this-was-here/item/121-now-then-a-time-traveler-s-guide-to-my-old-neighborhood The area was referred to as the Jackson neighborhood, now the Fairpark neighborhood, near the 16th ward meetinghouse. A board of Education member named William J. Newman was assigned to name the school after a president of the United states. He chose Andrew Jackson because he wanted to honor his mother, Mary Ann Jackson, Newman, a schoolteacher in England prior to her marriage.
[215] In my grandma's South Jordan School eighth grade graduation class in 1913, two of her five male classmates were 17 years old.
[216] Jessie already had four children aged 4-9. The oldest two were born in Idaho Falls in 1886 and 1888 and the youngest were born in Pocatello in 1889 and 1891, so they probably knew each other from there.
[217] I can find no source for the marriage. If they had a marriage, it was probably in Swan Valley. They were living there at latest in 1898. According to the 1900 census, Allan Osborne Martin was married to Jessie Alice Beam sometime during that year.
[218] I am assuming that this was 1117 *West* First *South*.
[219] According to the 1900 census, Allan Osborne Martin was married to Jessie Alice Beam (Mattie's friend Jessie Thomas) sometime during 1897.

Chapter Five – Hugh C. Martin, Sr. in Swan Valley, Idaho

The American explorers Lewis and Clark crossed what is now the Idaho panhandle in 1804 and returned in 1806. On the return trip the two leaders split up before the continental divide, with William Clark taking a more southern route, although not as far south as where the Snake River runs through Swan Valley. They joined up again at the confluence of the Yellowstone and Missouri Rivers on August 11, 1806, and then returned home together. By 1809, French trappers were working in southeastern Idaho including Ft. Hall near present Pocatello. Mormons first sent missionaries to the Bannock, Shoshone, and Flathead peoples in Idaho in 1855. The earliest permanent Mormon settlement in Idaho was in Franklin beginning April 14, 1860, about 20 miles north of Logan. Cattlemen followed the south fork of the Snake River from what is now upper Star Valley, Wyoming into the present Swan Valley, Idaho during the following decade. It became a hideout for outlaws, where they had holding pens for stolen horses and cattle from which they moved animals to Jackson Hole and on to Laramie for eastern shipment. Their leader was Bob Tarter of the Tartar Gang, which moved out when the homesteaders came to Swan Valley in large numbers.

The Nez Perce uprising in Idaho took place in 1877, when Chief Joseph and 750 tribal members refused to move to a reservation and were pursued by the U. S. Army into Montana.

Two Mormon apostles, Moses Thatcher and Charles C. Rich, explored and named Star Valley and dedicated it for settlement, organizing a branch of the Bear Lake Stake there around 1880. In 1882, homesteaders near Rexburg formed the Bannock Stake, 40 miles northwest of Swan Valley.

In the fall of 1884, the only settlers living in Swan Valley were Charlie and George Ross, who lived in a two-room log cabin. The brothers were cattle and horse ranchers, who some described hermits or Daniel Boone types. They had 230 horses and 150 cattle, and they put up 150 tons of hay near the place where Hugh Martin would settle a decade later. That winter was a hard one with four feet of snow on the level, which was said to have crusted so hard that one could ride a horse over it. The next year a trapper named Alexander Rene settled on the northwest side of the Snake River near Indian Creek, and John Frank Jones[220] settled on Fall Creek where he trapped for furs and ran cattle. At that time the Jones family were the farthest settlers downstream in the valley, which was said to be still infested with horse and cattle thieves. Jones and his wife Elizabeth brought four children with them and then had a baby boy named Joe in April 1887. Elizabeth made large quantities of butter which was taken to market in a large wooden barrel. They were limited to one trip out during the winter for mail and supplies. Later, Jones and Alexander Rene claimed neighboring homesteads across the Snake River from present Irwin.

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[220] John Frank Jones, *FamilySearch* KWVG-SVM, was a Welsh immigrant who worked in mining camps in Utah and later in Rock Springs during the winter of 1884, long after Hugh Martin left to work in Almy. Jones' father was a Morrisite, a member of an avid Mormon sect who expected an imminent second coming. The apostate Morrisites had been attacked by about 500 Mormon militia members under Robert Burton at their fort near the mouth of the Weber River in June 1862. Two women were killed, and 90 men were captured and imprisoned.

The winter of 1887 had been mild, and a Mormon named Michael D. Yeaman[221] wintered on Sulfur Bar in Grand Valley near a hot spring, now which is now submerged beneath the Palisades Reservoir. His family home was in Star Valley, about 20 miles further south.

Around March 1889, four young men set out from Grantsville, Utah to find a promising place to raise their families. They were 21 year old Anton Nelson,[222] who later married Mattie Martin, Harry Burton,[223] John Barrus,[224] and John's cousin Orlando Barrus.[225] Having heard of the successful Mormon settlement at Star Valley, Wyoming, the four young men headed there via Logan Canyon and Bear Lake County. When they arrived in April, Orlando decided to settle there. But finding most of the best locations already claimed, and after a discussion with Mike Yeaman, who also had his eyes on the area, the other three decided to investigate a nearby valley 60 miles north down the Snake River into Idaho.

Having no road, the three Grantsville boys reached the Snake River on April 25th. They bushwacked along the west side until they could ford it where Mike Yeaman had wintered, holding the wagons right side up with ropes tied to their saddle horns. They also had a few cows who swam across. The grass was lush, the trees were in full leaf, and they considered it a paradise. Taking stock of their assets, they discovered that they had only 35 cents among them, but they were young, strong, and ambitious. Having a pick, a shovel, and an axe, they went to work. They staked out claims, built a shelter, planted potatoes and fenced them, and named the area Swan Valley for a flock of wild swans that had greeted them. They encountered only a single rancher, a man named Bernard who had settled near Rainey Creek. The three young men claimed squatters' rights near what is now called Palisades Creek, where they dug a ditch to divert the creek's water, planted potatoes, and built a one-roomed log house.

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[221] Michael David Yeaman KWZ2-N3M was born at the Mormon pioneer settlement at Garden Grove, Iowa September 26, 1846, and emigrated to Utah in 1861. When he arrived at Swan Valley he had been married for 24 years and had nine living children. He had first settled in Huntsville, then at Downey in Marsh Valley, Idaho by 1869, and Afton, Wyoming by 1887. His son Cyrus was born at Irwin on June 21, 1890, so he had moved his family there by then.

[222] Anton was born in Grantsville August 9, 1867, the oldest son of Beata Thorsdotter, who was a young plural wife of Anders Nilsson. Anders immigrated in 1862 and Beata in 1865 from Sweden. By a remarkable coincidence, Anton's older half-brother Aaron Anton Nelson later married Theresa May Paton in 1901, a granddaughter of Jacobina and James Paton of Kilmarnock.

[223] Henry "Harry" Burton KWZ8-QNG was born near London, England in 1867. He came to America at the age of six in a large company that was about half British and half Scandinavian Saints, and his family went directly to Grantsville to settle in a cabin that had been built by his uncle, William Burton. Since his uncle had only daughters, Harry was renamed William Skelton Burton is his honor. His closest friends were Charles Albert Nelson and his brother Anton. Harry herded sheep near Grantsville until the boys moved to Swan Valley.

[224] John Nickerson Barrus KWJ9-3BC was born in Provo in 1858 during The Move associated with the Johnston's Army invasion. His family were original settlers of Grantsville in 1853. His mother was the daughter of Freeman Nickerson, an important figure in early Mormon history who once sheltered Joseph Smith in his home.

[225] Orlando was also Harry's nephew. The town of Grantsville had only 1,007 people in the 1880 census including five Barrus families. Many if not most of the families there were interrelated.

William Shurtliff soon arrived with his brand new wife.[226]

Barrus went to Soda Springs during the summer and sheared sheep, earning enough to keep them over the winter. That fall, Harry Burton returned to Grantsville to bring his family.[227] He returned with a wagon and three horses and brought his mother Hannah and three of his siblings, Elizabeth, Polly Mary, and Jim.[228]

Joe and Dick Higham and their father were the first to settle in Conant Valley, about seven miles downriver (northwest) from Swan Valley, where they built a schoolhouse for their children. They went in search of a teacher and hired one by the name of Weaver for about a year. The Highams had about ten children, but several died in infancy. They ended up with only two each of school age, so they bought places in Rigby and Basalt, Idaho and moved their families out of the valley in the wintertime.

Samuel Weeks and family around 1895

The fall of 1889 Harry Burton and Charlie Englis[229] went downstream to Eagle Rock for supplies. Coming back, they were caught in a snowstorm and took shelter in an abandoned cellar. The next day, just beyond Conant Valley they met Jack McGibbon, who was coming to rescue them.[230] They traveled up to the gravel bar and forded the river about two miles below where the bridge was later built. Jack McGibbon would become Hugh Martin's neighbor.

Samuel Charles Weeks,[231] a blacksmith and wheelwright, came alone to homestead on Palisades Creek. He built an 8 x 10 cabin with a dirt floor and then went back for his family in Sunnydale, a small settlement near Rigby, Idaho. He packed a wife and eight children aged eight months to 13 years into two wagons and drove a herd of 12 horses and six

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[226] Shurtleff was a rancher from Millcreek, Utah, who had married Annie Coy Williams that March in Salt Lake City. In the obituary of their first child, Naomi Coy Shurtleff, Annie is said to have been the first white woman to live in Swan Valley.

[227] *FamilySearch* Memories, Life Sketch, KWZ8-QNG.

[228] *FamilySearch* Memories, Mary Burton's biography K2MQ-XDS: Aunt Polly (Mary)came to Idaho in the fall of 1889 with Uncle Harry, her mother Hannah Skelton Burton, Aunt Lizzie Elizabeth Skelton Burton, Uncle Jim Henry James Burton and Antone Nelson's brother, making the trip by wagon. See also Hanna Skelton Burton MRB2-SFD.

[229] Ambrose Englis and his 18 year old son Charles Englis came from Virginia City, Nevada in via Idaho Falls in 1899. Ambrose was a blacksmith who had served in the Nevada State Assembly 1880-1882.

[230] Jack McGibbon was a Canadian, born in 1857, who immigrated to the U.S. in 1878. He came to Swan Valley from Butte, Montana. He later lived next door to Hugh Martin.

[231] Samuel Charles Weeks was born in New Orleans in 1852 as his family was coming to America but lived in Wisconsin before arriving in Utah in 1863. He had two wives, both born in England, and his older children were born in Smithfield, Utah. His father, a convert from England, sold his Salt Lake property to "move with quite a company of settlers" to the Snake River Valley—first to Lyman (Rexburg).

cows. There were no roads or bridges from that direction either. He crossed the Snake River in a rowboat, disassembling the wagons and towing the wheels and other parts across. They built a cabin and slept on the dirt floor, carrying their water for two miles while they dug a canal from Palisades Creek to their land.[232] By then about a half dozen families had settled in the valley.

In 1890 John Barrus married Alice Burton in Grantsville. Her sister Mary had come to Swan Valley with Anton Nelson's younger brother, Charles, and that spring John brought the rest of his family from Grantsville. Michael D. Yeaman brought his family from Star Valley around May.[233] Yeaman wrote that there were 13 other families living in Swan Valley by the time that they arrived. Other Latter-day Saints from Star Valley soon followed.

Robert Oakden[234] arrived in Swan Valley in 1891 from Willow Creek and squatted on a quarter section near Taylor Canyon. In 1892, Sam Weeks' brothers, Hyrum Joseph and Willard Henry joined him in Swan Valley and also squatted on claims. Sam's second wife Laura gave birth to Zina on May 2, 1892, the first white girl born in Swan Valley. Weeks served as presiding elder in Palisades for several years before a bishop was appointed. The first schoolhouse in Swan Valley was built in 1893 half a mile from the mouth of Palisades Creek. There was no town of Irwin at that time. A few sisters organized a Mormon Sunday School and Relief Society, and meetings were held in homes. They got a few men to come to help out to administer the sacrament.

That spring Robert Oakden finished a ditch to his land from Rainey Creek and built a sawmill. The settlers worked together that summer to put in a ferry, obtaining the timber from Oakden's mill. A post office was kept at Calamity Point by William E. Whear, and Bob Oakden kept a post office at his own home, probably an informal one, since he was not officially named a postmaster until several years later. One room of his log house was used for school.

It was around this time that 18 year old Mattie Martin left her nursing job in Salt Lake City to visit her recently divorced friend Jessie Beam Thomas, who had moved in with her married sister Nellie in Swan Valley. Jessie's 65 year old father, George Beam, had died there on September 3rd of a suspected suicide, leaving Jessie's young stepmother with three children under 14. Nellie and her husband Frank had four young children including a three month old baby girl, so together with Jessie's four, there were now 11 young children and three women in the family with only one adult male.

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[232] *FamilySearch* Memories, Memories of Samuel Weeks KWZL-39K.

[233] This is confirmed in his obituary. But he gives 1890 in his personal autobiography, arriving on May 16th.

[234] Robert Oakden was born in Derbyshire, England in 1842 and immigrated to Utah as a 12 year old with his family in 1854. During the Civil War he made at least two trips across the plains bringing Mormon immigrants and freight to Utah. His work was mainly in sawmills. He married and had four children before divorcing his first wife, Frances Green. He married Louella Tanner, a woman 18 years his junior in Beaver, Utah in 1882 and moved to the Curlew Valley, Idaho, where bought a sawmill from the David Eccles mentioned earlier, who had immigrated from Kilmarnock, which he operated in Menan and later in Willow Creek. In 1891 he settled his wife and four children of on a quarter section of land in Swan Valley and moved his mill to Rainey Creek.

Jessie's mother had died at Fisher Grove, Iowa[235] when Jessie was two years old, leaving her father to raise her and two siblings aged four and six. The family moved 25 miles north to Red Oak, where the children attended school. Jessie's father, George Curry Beam, was a farmer and an attorney. He later married Laura Morrison in Brownville, Nebraska when Jessie was eight, and they had four more children. The family moved to Kansas in 1881, where another boy was born, and then moved by private wagon train to Eagle Rock, Idaho, arriving November 9, 1882, when Jessie was fourteen. Although their mother may have been a Cutlerite, Nellie (and probably the rest of the family) was a Methodist like her stepmother. Nellie married her first cousin Frank Beam[236] on January 1, 1884, and homesteaded "for a short time"[237] at Hill Ranch near Eagle Rock. If they only stayed briefly at Hill Ranch, they were among the earliest settlers in Swan Valley and probably settled there at the same time as Nellie and Jessie's parents and step siblings. When Jessie was 18, she married a common laborer named William John Thomas in the fledgling anti-Mormon town of Blackfoot, and two years later moved to Pocatello for a railroad job. It was two years later that the Martins arrived there, and Jessie became friends with Mattie Martin. They would later become sisters-in-law.

In October 1893, Michael D. Yeaman claimed to have a discovered a rock near his farm on the west side of the Snake River in Swan Valley with the inscription "Clark 1805,"[238] suggesting it was left by the famous explorer.

Palisades Ward was organized the following month, and Mattie Martin was there for the occasion. Of the new ward, the Church Historian, Andrew Jenson wrote,

> This valley is about 15 miles long and from one to six miles wide. The settlers live in a scattered condition on both sides of the Snake River. The Saints in Swan Valley were organized as Palisades Ward on November 12, 1893, with Michal D. Yeaman as Bishop. The LDS meeting house, a small frame structure, stands on the north side of the river 43 miles southeast of Rigby, the stake headquarters. (It) contains some fertile land suitable for both farming and stock raising. The valley is surrounded by rugged and lofty mountains.[239]

Mattie returned home to Salt Lake City before summer, probably accompanied by Jessie and her children. It was a short time later that Mattie's father, Hugh Martin, showed up at Swan Valley to make friends and scout out possible locations for settlement.

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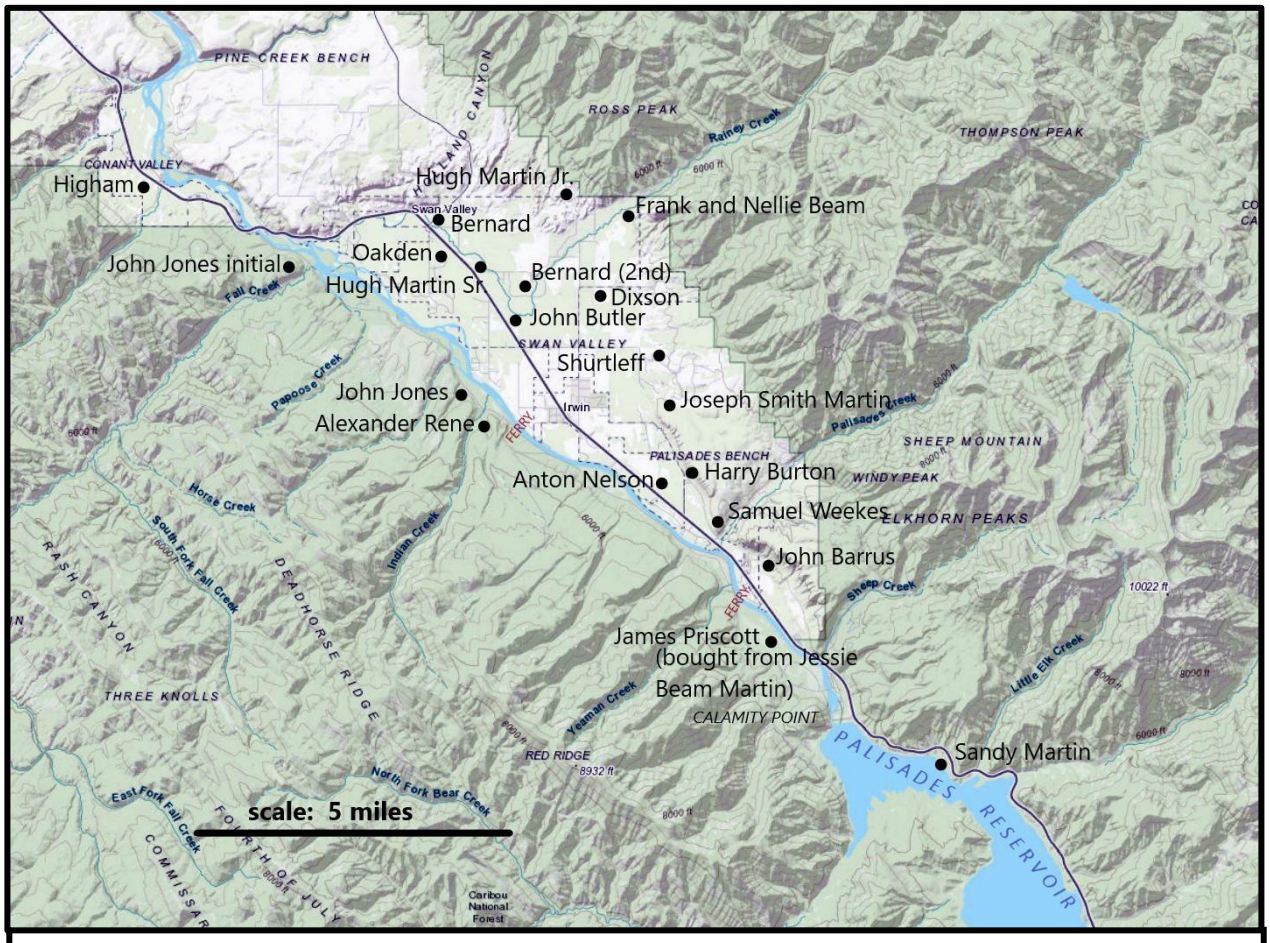
[235] This is from Nellie's obituary. Fisher Grove, later named Manti, was the home of the "Cutlerites," followers of Alpheus Cutler, look up an anti-Brigham Young apostate. After Cutler died in 1864, the congregation founded the town of Clitherall, Minnesota, leaving Fisher Grove/Manti diminished to cornfields by 1877.
[236] Franklin Beam was a very early pioneer to Eagle Rock (now Idaho Falls), who had arrived in 1878. He probably attracted his uncle, Jessie and Nellie's father, there from Kansas.
[237] This wording is in one of Nellie's obituaries. However, Nellie's children were born at Idaho Falls in 1885, 1887, 1889, 1893 and later. Two of their children died in Idaho Falls on March 14 and 16, 1892, which suggests they were living there at that time. Perhaps they went to Idaho Falls for births and medical issues.
[238] It is unlikely that this rock was inscribed by the explorer William Clark because he went no farther south than Camp Fortunate, Montana, which is about 163 miles north of Swan Valley, and the expedition passed through Idaho in the years 1804 and 1806, not 1805.
[239] Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints pp. 629, 630.

Robert Oakden rafted logs to Idaho Falls that summer. The next year he succeeded Yeaman as bishop over the Palisades Ward.

Hugh Martin moved from Salt Lake City to Swan Valley in April 1895[240] at the age of 60 with a wagon full of belongings and three of his girls—22 year old Agnes, 14 year old Mary Ann, and 11 year old Margaret. He had probably already picked the spot in the middle of the valley for his homestead on Rainey Creek about a mile from the Beam family. Jane Martin followed later that year with the two younger boys--Hugh Jr., 18, and Sandy, 16. Both groups probably shipped their belongings by train to Idaho Falls and then drove last 43 miles by wagon. Hugh Jr. began homesteading 80 acres on the north rim of Swan Valley bordering what was soon to be named the Targhee National Forest. Since the Martins had little or no prior experience with farming, it must have been quite an adjustment for them. The three older children did not join them until several years later.



This shows the approximate locations of the settlements in 1904 superimposed on a more modern map. Source: BLM General Land office records.

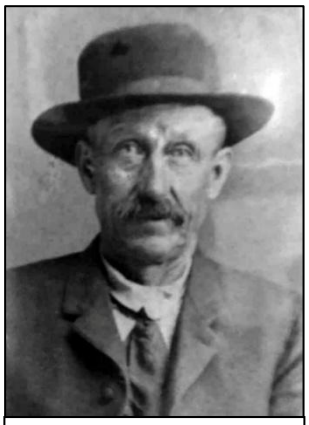
[240] *FamilySearch* Memories, George Samuel Butler KWCK-4TM.

According to the histories of some Swan Valley families, there was an Indian scare in Swan Valley that year, possibly after the Martin family arrived. It was rumored that the Indian men had left the reservation and were headed towards Swan Valley. All the settlers moved to Rainey Creek, close to where the Martins settled, and put their wagons in a circle, camping there for a week until they learned that the Indians had bypassed the valley, traveling by way of Canyon Creek to the northeast, and two weeks later up to Menan.[241]

On New Years Eve, the last day of 1895, Hugh's daughter Agnes Martin married John Butler[242] at Swan Valley, and they moved to Idaho Falls for three or four years.

The Butler family had been called by Brigham Young to settle Bear Lake County, Idaho in 1870. They settled in Liberty, but finding it too cold they moved to Soda Springs, where John's father freighted between Salt Lake and Helena, Montana, ferrying across the Snake River at Eagle Rock. During this time John's 13 year old sister Sarah developed osteomyelitis, a bone infection that required hospitalization in Salt Lake City for a year, where she was finally cured by amputating her leg. The Butlers had to sell their homestead to pay her hospital bills. John's sister Lizzie had married Joe Nielson and moved to Swan Valley around 1894 and influenced the rest of the family to move there a short time later in the fall. The rest of the Butler family followed in December, traveling by wagon and on horses. The party included seven more children, George's parents John and Elizabeth, and his elderly maternal grandparents, Joseph and Elizabeth Thompson, who were in their late 80's.[243]

Sarah Butler was the first school teacher in the valley at the age of 18. Having only one leg she used a crutch. She taught school in a little cabin for two terms, and then the school was moved to Oakden's house. Later a community schoolhouse was built at the upper end of the Valley on Harry Burton's land, about three miles up from the Palisades post office on Palisades Creek. They used it for church meetings until the ward was organized. It had a big stove in the center for heat.



Robert Oakden

Hugh Martin Jr. was ordained as a teacher in the Aaronic priesthood on January 26, 1896.[244]

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[241] I tried to confirm this historically but could discover no known uprising at that time. The nearest tribe was in the Shoshone Bannock reservation surrounding Pocatello. There was also small "Northwest Shoshone" reservation very close to Menan. However, if the Indians came via Canyon Creek, which is north of Swan Valley, it may have been a Nez Perce party coming from the north. It is likely that Indians were merely hunting and had no hostile intent, and "Indian scares" were not uncommon at that time. Source: Annual Report of the Bureau of American Ethnology, Smithsonian Institution, 1895.

[242] John Butler's father, John Ockford Butler had immigrated at the age of 13 to Utah from England in 1853. He was raised in Salt Lake City and apprenticed as a shoemaker. He married Mary Ann Thompson, another British immigrant in 1868 and worked as a freighter, driving a team of 20 mules with a jerk line. Samuel Butler gives a great history of their coming to Swan Valley in his father's memories, Life Story of George Samuel Butler KWN5-FZ9.

[243] Grandma Thompson died in Irwin six months later at the age of 89.

[244] Palisades Ward record, p. 37/665.

Irwin[245] received a post office in 1897, marking the town's official establishment. Robert Oakden was the first postmaster. There was blacksmith shop run by Ora Mize,[246] and his wife ran a coffee shop, hotel, and pool hall. The Irwin county store was run by Peggy and Eugene Champion, but it was said to have been owned by Hyrum Ricks in Rexburg.

Joseph Smith Martin, Hugh's second son, had gone to Evanston and Cokeville to try his hand at coal mining after his stint as a railroad conductor while the family lived in Salt Lake. His first trip to Swan Valley was in 1897 to visit his family.[247] He was 28 years old and still single. Agnes' husband, John Henry Butler, met him at the train station in Idaho Falls, and they made the two-day trip to Swan Valley in a wagon. Joseph remained there for eleven days visiting his folks and then returned to his work with the railroad company in Evanston.

Oakden resigned after four years as Bishop because he felt that the people in the valley were "disunited." That year a wintertime school was built with five grades.[248]

This is about when Allan Martin moved his common law wife Jessie and their son Osborne from Salt Lake City to Swan Valley into a house in Irwin. That summer a brief article appeared in a Salt Lake newspaper:

> Osborne Martin of Swan Valley was playing around an old log cabin about a quarter mile from his home and wounded himself in the leg when he held a loaded cartridge over a fire with a pair of tongs, injuring his left side, left arm, and left thigh.[249]

Osborne was two years and seven months old and had been playing with some other boys. This is the first evidence of his family's move.

In his autobiography,[250] the former bishop, Robert Oakden, wrote,

> My son Robert was born to (my wife) Luella[251] on September 30, 1898, and on the 5th of October the same year my wife died through the carelessness of a Mrs. Martin, who attended my wife during her confinement.

There were only two married women named Martin in the valley at that time that I could find: Oakden's neighbor Jane Martin, who was 53, and her son Allan's wife, Jessie Beam Martin. Neither has ever been described as a midwife, but it must have been one of them. It could not have been Mattie that Oakden accused of obstetrical malpractice, although she was known to work with the sick, since she was still *Miss* Martin, and she did not move to the valley until 1900.

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[245] The town was named after Joseph B. Irwin, an early 1888 settler who prospected up the Snake River.
[246] Two of Ora and Clara Mize's children married into the Martin family. Harry Ora Mize married Janet Osborne Martin, Joseph Smith Martin's daughter, and Andrew Jackson Mize married Mattie's daughter Ardy.
[247] *FamilySearch* Memories, KWJN-G8L.
[248] *FamilySearch* Memories, Autobiography of Abram weeks, KWZL-39K.
[249] *Salt Lake Herald*, July 31, 1898.
[250] *FamilySearch* Memories, KWJ4-SSR.
[251] Luella Francetta Turner was 37 years old with five children 10-14 years old.

Here is a great photo[252] taken around that time of the Martin family in front of a cabin, probably on Hugh's homestead in Swan Valley. I know the approximate date because Edith Francis Butler appears as an infant.

From left to right: Anton Nelson on horse, possibly Allan Martin holding a hat, Hugh Martin Sr. sitting, John Henry Butler, Agnes Martin Butler with baby Edith Francis Butler visiting from Idaho Falls, Hugh Martin, Jr., Sandy Martin, Jane Watterson Martin seated, and Margaret Martin Butler on the extreme right.

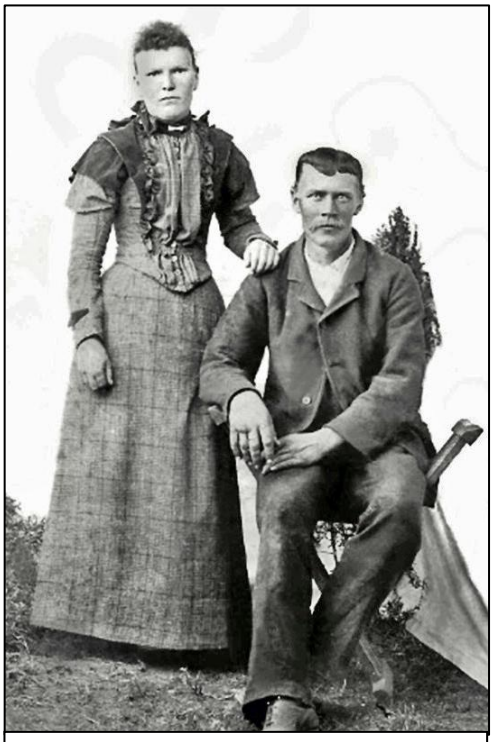
A circus came to Idaho Falls in 1899. Several people from the valley went down the river to see it.

On November 21,1899, Joseph Smith Martin married a non-Mormon Welch girl named Martha Jane Moon. Her family lived in Almy, but she met him while working in Evanston. On their honeymoon they paid a visit to the Martins in Swan Valley. They first went to Idaho Falls by rail, where Joseph's mother Jane, his brother Hugh Jr., and his sister Agnes, who lived there with her husband John Henry Butler, were all there to meet them at the station. Their honeymoon night was spent in the hayloft of the barn, since Agnes and John lacked room in the cabin for everyone. A few days later they all took the two-day wagon trip to Swan Valley. According to family lore, the honeymoon trip turned out to be an unexpectedly long one, since the family persuaded them to stay permanently. However, their first child, James Hale Martin, was born in Evanston on November 20, 1900, and died there six weeks later, so either they returned to have the baby near Martha's family, or they delayed their move to Swan Valley for a year.

[252] *FamilySearch* Memories, KWJC-4W9.

In Swan Valley Joseph became a barber and in 1910 a blacksmith, and later a janitor in the Irwin community hall where the LDS church held its meetings.

Mattie Martin continued her nursing work in Salt Lake City until 1900. She was not in Swan Valley with her family in time for the census that year, probably because she was in transit, since she was not in the Salt Lake City census either. She married Anton Nelson, one of the original settlers of Swan Valley, on June 28, seven years after they first met. She was then 25 and he was 32, and they made their home on Anton's original homestead. Mattie was active in the Relief Society and served as a lay nurse.



Mattie Martin and Anton Nelson

By this time there were 310 people living in Swan Valley.[253] Hugh Martin Sr. was 66 years old, listed as a farmer, and living with his family. The Martin children living at home were Joseph, 31,[254] Hugh Jr., 23, Alexander, 21, and Margaret, 16. The Beam families lived nearby. Allan was in Irwin, about a mile from Hugh's farm. In his household were Jessie, their four year old son Osborne, and the three boys from Jessie's earlier marriage: Elmer, Francis, and George aged 12, 10, and eight.

When the LDS Sunday school was reorganized that July, Willard H. Weeks was named president with John Barrus as first assistant and J. W. Fawson, second assistant. The schoolteacher, Sarah Ann Butler, was secretary,[255] and Pearl Castle was the librarian. The benediction was given by Hugh C. Martin Sr.

Agnes and John Butler had their first son on April 21, 1901, and named him Hugh Caldwell Butler after her father. They lived close to her parents.

Hugh and Jane's daughter Janette Martin Williams died in Swan Valley on May 24, 1901, at the age of 30.[256] She and her husband Joe[257] had been living in Evanston, where he was the town marshal and worked as a bartender. They had no children. Evidently when she became sick, they came to the valley for Mattie to care for her. Joe remained in Swan Valley for more than a year.

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[253] Swan Valley was denoted in the census as Higham precinct, which was the town of Irwin and the surrounding valley. Beginning in 1893, Swan Valley was in Bingham County until 1913, when it became Bonneville. The same was true for Idaho Falls.

[254] Joseph's wife Martha was not in the household, nor with her parents in Almy or any of her sisters. This was five months after their infant son died in Evanston.

[255] Fawson married Sarah Butler September 23, 1901.

[256] I don't know the cause of her death, but for a woman of that age tuberculosis was common.

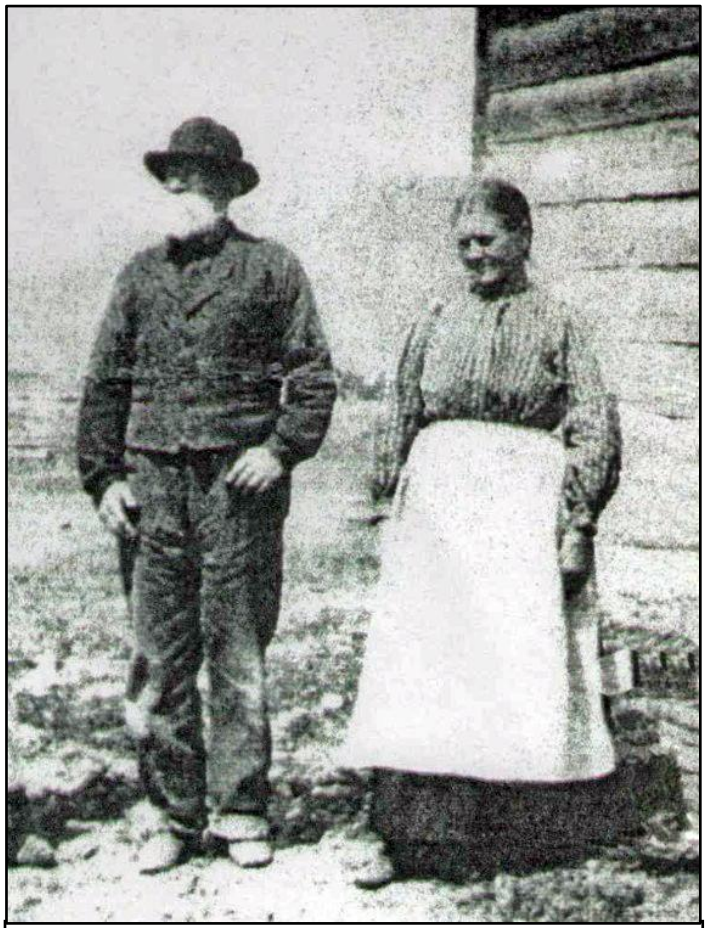
[257] Joseph Williams married Caroline Gage in Evanston in 1905 and eventually killed himself with strychnine in 1910 at the age of 43.

A town hall was built in Irwin around 1902, which was used for community affairs and Latter-day Saint services.

Alex Martin, the youngest Martin son, married 17 year old Pearl Castle in Swan Valley on March 77, 1902. He was 22. Pearl's parents had immigrated from England before she was born and moved to Swan Valley from Sandy, Utah around 1890. She was the seventh of nine children. Pearl's older sister Charlotte had married another of the Butler brothers, Joseph William.

On January 26, 1903, 25 year old Hugh Caldwell Martin Jr. met his future bride, Ila Bell Prescott, at a surprise party celebrating her 14th birthday. Ila[258] had moved to Swan Valley just a couple of months earlier from Willow Creek, Idaho, where Bishop Oakden had previously lived, about six miles north of Idaho Falls.

Three weeks later Hugh's 22 year old daughter Mary Ann married a 31 year old rancher named Temp Hopkins, who lived in St. Anthony, about 56 miles north of Swan Valley, where his father's family had lived since 1892. He was born in Tennessee and moved to Colorado when he was eight. They settled in Blackfoot.



Hugh Martin Sr. and Jane around 1903

On May 26th, Hugh Martin Sr. died in Swan Valley at the age of 68. His obituary reads, "Pneumonia was the final cause of his death, though he had suffered with asthma for years." The "asthma" was probably pneumoconiosis or black lung disease,[259] the occupational lung disease of coal miners. By this time, Margaret, his youngest child was 18. She and 26 year old Hugh Jr. were the only of his children still living in his home, although several others were living with their own families in Swan Valley.

On November 3, 1904, Margaret Martin married George Samuel Butler in Swan Valley, the brother of John Henry Butler, who had married Agnes. As a fifteen year old boy, George had moved his sister Mary Elizabeth and brother-in-law Joe

[258] Ila's surname is often given as Priscott, and she is variously called Ila and Ila Bell. I'll call her Ila Prescott.
[259] Pneumoconiosis was first formally described in Edinburgh, Scotland in 1831 by Dr. James Crawford Gregory.

Nielson[260] to Swan Valley in June 1894. Soon after they arrived, as he and his brothers were tracking their runaway horses,[261] he encountered Margaret on a hill overlooking the Snake River and fell in love with her. Nine years later they were married in the home of Bob Oakden, their former bishop.

George Butler wrote,

> Our first son was...stillborn in Idaho Falls. The mid-wife didn't do a thing to help him. She never turned a hand or anything, just looked at Margaret. I could have killed her. (Our next child,) Allen was born in Swan Valley December 22, 1906. Mrs. Freeze was the mid-wife.

Henrietta Freeze was a 47 year old widowed nurse, who lived in Poplar, a tiny town half-way between Swan Valley and Idaho Falls. I wonder why Margaret had not relied on her older sister Mattie to be her midwife for either of her pregnancies. According to the recollections of Allan's hired man, Herman Florin,[262] "It took four days to get to Idaho Falls and back in the early days. (He arrived about 1904.) First leg of the trip was to Poplar and then on into Idaho Falls the second day—and the horses puffed most of the way."

In 1906, Robert Oakden was chosen as Justice of the Peace for two years and then re-elected. That year the government began buying land for the planned Palisades Dam, even though it didn't get built for another forty years. John Butler, the 66 year old father of the three Butler children who married into the Martin family, sold his 220 acres and moved to Canada briefly before settling in Idaho Falls.

Joseph Nielsen, John Butler's son-in-law, also went to Canada to look around. He bought a section and a half of land on the Little Bow River and returned to Swan Valley about three weeks later to move his family up, hauling them and their belongings in two wagons to Idaho Falls, and from there to Canada by train. That year, John W. Fawson, who had married Sarah Ann Butler, became bishop for one year. He was another of the many who had come from Grantsville.

Travel of any kind could still be difficult.[263] The roads in and out of Swan Valley were hardly more than muddy trails. Much time was spent getting wagons over the mountains and along the steep slopes, and the river hugged the mountains in many areas. In times of snow, it was even harder going.

That year Hugh C. Martin Jr. was wedded to Ila Bell Prescott in the Irwin hall by Harry Burton on January 15th. He was 29 and she was 17. They lived for the first two weeks with Hugh's widowed

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[260] Butler's daughter Lizzie married Joseph Nielson in 1891 at Soda Springs. Joe had immigrated as an infant from Denmark and his family settled in Morgan. He ran away permanently at the age of about twelve and ended up herding cattle at Bear Lake. He filed for homesteads in 1881 and 1886 in Preston, became a patent medicine dealer, and on a stop at Soda Springs, married Lizzie, then 16 years old on Jan 12, 1881. They were living at Taylorsville (near Idaho Falls) in 1893 and moved to Swan Valley in the fall of 1894 with the Butler family, arriving in wagons in December with seven children (including 15 year old George and 22 year old John, who married the Martin girls) and their grandparents who were in the 80s.

[261] They finally found at the horses at their former home in Soda Springs, 80 miles to the south.

[262] *Post Register*, June 13, 1954.

[263] *FamilySearch* Memories, Heber A. Adams biography KWCT-PDC.

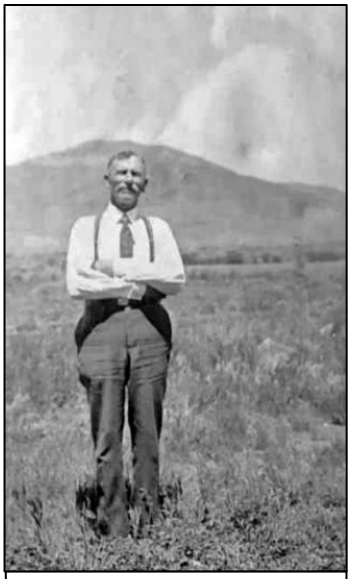
mother while Hugh tore down a little log house that he had bought. Then he and Allan reassembled it on the road just west of his mother's home.

In March, Robert Oakden surveyed the 72 mile long telephone line from Rose near Blackfoot through the mountains down to Irwin, and soon the first phone service became available. By this time there were two ferries in Swan Valley--one at Irwin and another at Yeaman Creek Ranch. People on the south side of the river were pretty isolated since the ferry cost money to use. Later there was a swinging bridge at Irwin and another at Bear Creek.[264]

Hugh and Ila's first child, Hugh Leo Martin, was born November 2nd, and ten days later, Janet Osborne Martin, the second child of Joseph Smith Martin and Martha Jane Moon, was born. Around this time, Allan and Jessie split up.[265] Jessie married a man named Thomas Kirkpatrick around 1908, but was soon widowed and living in Oklahoma with Allan's four year old son Osborne by 1910. Little else is known about that husband. I suspect he was from Oklahoma.

On December 27, 1908, Hugh's Irish wife Jane Watterson died in Irwin at Agnes' home of "old age and diabetes" at the age of 68, five years after Hugh's death. According to her obituary, her sons-in-law Henry Butler, and Anton Nelson drove to Idaho Falls where they bought her casket and picked up her daughter Mary Ann, who had come from Blackfoot, surely a difficult trip in winter.

About two months later, Hugh Jr. and Ila's son Clifford was born, and at the end of November, Jane W. Martin was born to Sandy and Pearl.



Herman "Slim" Florin

Hugh Jr. was the official numerator[266] for the census in Swan Valley in April 1910.[267] He and Ila were living with three year old Leo and one year old Clifford next door to Nellie Beam, Jessie's older sister, about a mile or two from his older brother Allan, who was living on their parents' ranch. Allan Martin was 45, listed as divorced and working as a blacksmith with a boarder named Herman Florin,[268] known to everyone as Slim. According to one of Hugh's great grandsons,

> (Slim) liked to drink and ended up in a bar fight with several guys beating on him at one time. My great uncle Al Martin came to his rescue. Al told the guys to leave Herman alone or he was going to knock the hell out of them. Herman and

[264] *FamilySearch Memories*, Fredrick Lavell Hatfield KWZS-5H8.
[265] There is no record of a marriage or a divorce. It seems possible that they never formally married.
[266] I was curious about the process of being a census numerator. According to my AI search, in 1910 numerators were paid $2-4 per day and in 1920, $3-6 per day plus some travel expenses in rural areas.
[267] Higham is the name of the precinct which basically consists of all people living in Swan and Conant Valleys.
[268] Florin immigrated from Sweden in 1889. He never married and died April 22, 1960 in Idaho Falls. He came to Swan Valley in 1906, worked for Al Martin, and lived with the Martin family for the rest of his life.

Al became best of friends. When the railroad trestle-bridge job ended (in Idaho Falls), Al and Herman did some freighting with team and wagons during the summer months and team and sleighs during the winter months. Over the years Herman had come to the ranch in Swan Valley where Hugh Martin Sr. and Jane lived with Al on a number of occasions. Within a few years Herman and Al were there with my Great Grandparents full time. Al, a blacksmith by trade, set up his shop at the ranch while Herman went to work doing masonry and building construction.

After Hugh and Jane died their ranch was sold, and Allan moved out of the valley. His hired man Herman Florin was invited to live with Hugh Jr. and Ila's family.

Osborne, Allan's only son, had gone with his mother Jessie when they split up. Alex was in Swan Valley with his wife Pearl and four kids aged one through seven at the extreme south end of the valley, a rancher. Margaret Martin and George Butler and their two young children lived with George's elderly parents next door to George's brother John and her sister Agnes, who had four children under 13.

Allan Osborne Martin

Far away in Bishop Township, Major County, Oklahoma, Allan's former wife Jessie was listed in the census as a widow, living with his 14 year old son Osborne Thomas,[269] who was now using the surname of Jessie's first husband. Jessie's children from her first marriage were not living with them.[270]

The following November, 46 year old Allan Martin married 60 year old Nancy Jane Warner in Rigby.[271] Nancy had been living in Rigby with her youngest son William and next door to her son John, both of whom were house painters. The ceremony was performed by a presbyterian minister and witnessed by her two sons.[272] Allan moved into Nancy's

[269] This is the only record that I have found in which Osborne used any surname except Martin. This may have been a sign of friction that led to Jessie leaving Allan.

[270] Elmer, the oldest, was 22, living with Jessie's brother's family in Idaho Falls and working for the city. The next son, Sig, was 21, and George was 17. Both of them were living in Kansas and working as farm hands but later moved back to Idaho.

[271] Rigby, which is 16 miles north of Idaho Falls, was the county seat of Fremont County. It had about 1,300 residents, mostly farmers and ranchers with a few small businesses.

[272] Nancy was born in Ohio in 1852, the oldest of four children of John and Isabel Morris, a mason and cooper. The family moved to Indiana before Nancy was eight years old. There after serving in the Civil War, her father moved the family to North Bend, Nebraska, possibly on a military land grant. North Bend is on the Platte River on the Mormon pioneer trail. The day before Nancy's 16th birthday she married William Larimer, a farm hand of her father's. By 1870 Nancy was 20 and had two little boys, living with her husband in her father's household. About that time her marriage broke up with Larimer. Although North Bend was growing due to the transcontinental railroad traffic, Nancy and her parents moved about 200 miles northwest up the Elkhorn river to Long Pine in unorganized Nebraska territory to homestead a farm. She had a daughter there named Mary

house after their marriage, but the relationship did not last long.[273] It was already over in 1912, when she appeared in the Idaho Falls directory listed as Nancy Warner, widow of James T. Warner. She didn't keep Allan's last name.

Margaret Martin's second son Harold was born in Idaho Falls, Idaho in January 1912. Her husband George Butler had been working on the Swan Valley Canal when he took an examination to join the Forest Service. In July he was appointed a forest guard and the following spring promoted to forest ranger in Teton Basin, Idaho, where he worked until the fall of 1913. After that he took up a homestead dry farm in Palisades Creek, moved back to Swan Valley, and worked on his brother Henry's 80 acre dry farm. He and Margaret lived first in a one-room board shanty and then built a farm house two years later. He was still doing his plowing with horses.

Allan's ex-wife Jesse and their son Osborne had returned from Oklahoma and was living in Idaho Falls in 1914, when her name appeared in a city directory, but within a year of two they returned to Swan Valley where she owned property.

Frederick Hatfield was made Swan Valley's bishop in 1914 and held the office for about four years.[274] Since he lived across the river, he initially left his family at home when he went to church because it was cheaper to take a saddle horse across the river than a wagon, since it meant paying a fee coming and going on the ferry. Wanting the children to attend school, the bishop eventually bought a little one-room cabin in Irwin, so that his wife Lucetta and the children could spend the school year in Irwin while he stayed on the farm and cared for the stock during the week, bringing eggs, milk, butter, meat and wood to his family on the weekend. He saved even more money when the river was frozen over.

Silvies Fuller Martin[275] was born to Hugh Jr. and Ila in Idaho Falls on September 5, 1914. Hugh and Ila's son Leo was baptized in the Palisades Ward at the age of eight.

President Woodrow Wilson declared war against Germany on April 6, 1917. Two months later, Allan's son Osborne Martin registered for the draft in Blowout, a small town in Grand Valley, which is now underwater in the Palisades Reservoir.[276] Osborne was farming for his mother and possibly got

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Margaret in January 1874 and nine months later she married the father, James Thomas Warner at nearby Maple Creek, Nebraska. Around 1887 Nancy and James moved to South Dakota, where their last son, William, was born in 1887. Evidently the marriage broke up after that, for in the 1900 census, Nancy and William, who was by then 12 years old, were living in Neihart Township in Cascade County, Montana. Her former husband, James T. Warner, was living alone in Cascade Township, 57 years old, and working as a quartz miner. On September 24,1905 they married each other a second time. Nancy's father died the next year at Idaho Falls, and in 1908, William Lorimer, her son from her first marriage died in Lewistown, Montana. The re-marriage did not last, however, for in the 1910 census, James T. Warner was an inmate at the Helena Township County poor farm, listed as 70 years old, widowed, and blind.

[273] In Allan's obituary it is said that he had moved from Swan Valley to Idaho Falls 17 years earlier, which would be about 1912.

[274] *FamilySearch* Memories, KWZS-5H8.

[275] He always went by "Fuller."

[276] Blowout Canyon empties into the Palisades Reservoir from the east at the upper third of the reservoir 15 miles SSW of Irwin. It is fairly close to Sandy Martin's homestead that is now underwater. There was a

a military deferment for that reason. He was 22 years old and never married. His father Allan had been living in Idaho Falls since 1914, but may have moved to Salt Lake City before 1917, where he was listed on a stock delinquency notice in a Salt Lake newspaper.

At the time of the 1820 census, Jessie was 51 years old and lived fairly close to Allan's siblings Mattie and Joseph. The name of the census precinct had been changed to Palisade and was counted in the first half of February by Hugh Jr., who listed 130 families of 522 people, up from 425 in 1810.

Hugh was now 42 and Ila was 30. Their children were Leo, 12, Clifford, 10, James, eight, Fuller, five, and Ila Bell, two. Hank Florin, Allan's former hired man, was living with them. Next door lived Frank and Nellie Beam, Jessie's older sister. Hugh's brother Joseph Smith Martin, his wife Martha, and their 12 year old daughter Janet were also living in Swan Valley, a bit to the south closer to Irwin. Joseph had become a U.S. citizen in 1882, likely in order to qualify for his homestead. Anton Nelson and Mattie were there too, with four children 10-18. Also in Palisades were Hugh's sister Margaret and George Butler with three kids. Sandy was still in Idaho Falls, and so was Allan's former wife Nancy,[277] living alone and working as a dressmaker. I could not find Allan in the 1820 census.

Annis and Templeton a few years earlier.

Three years later, Hugh's second youngest sister Mary Ann Martin Hopkins died in Blackfoot. She was only 41 and had two teenage children—18 year old Annis, and 15 year old Templeton. He husband Temp was a cattleman.

Sometime in 1924, Allan Martin entered another common law marriage, this time with Emily Jane Griffin in Idaho Falls. He was 60 years old, and she was 74, his second relationship to an older woman. According to Emily's daughter Vida, this relationship was not a happy one.[278] Allan and

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settlement with a school called Blowout in the county before the reservoir formed. It inundated most of Grand Valley and the whole town of Blowout.

[277] Nancy was married one more time at the age of 70 to Edwin E. Rogers in Ogden, Utah in 1923. By 1930 she was living alone, listed in the Ora Vista California in 1930 as Nancy J. Rodgers, married. Edwin E. Rodgers died in Ogden the following year. In the 1940 census Nancy was as an 89 year old widow. She died the next year in California.

[278] Vida wrote that they lived in Rigby until Emily died in 1929, but I think they actually lived in Idaho Falls. They were in the Idaho Falls City directory in 1926 with Allan working as a carpenter. Emily died in Idaho Falls, but was buried in Lewisville, which is close to Rigby. Interestingly, her former husband Bartrum Helm died that year in Grant, Idaho, which is with 10 miles north of Idaho Falls (and seven miles from Rigby.) Her two children by that marriage, Frank (age 54), and Mary Ellen and their children were also living in the Idaho Falls area. Her third child, who was allegedly sired by Vincent Shurtleff (Vincent was the father of William Shurtleff, one of the original settlers of Swan Valley), had died, but most of his children lived in Grant. Emily had eight children to her second marriage to Mace Cole, who had died a year earlier in Rigby. Their oldest boy was living in Oregon. Their next four children were all girls, who all lived with their families in Rigby and was their boy born in 1889. Only the youngest was living in Salt Lake. So, before she got together with Allan, both of her former husbands had recently died, and virtually all of her children were living within 16 miles. She had

Emily lived together in Idaho Falls for about five years. During that time, Allan's son Osborne died at the age of 32 of a perforated gastric ulcer. Jessie was still living in Irwin. Osborne had evidently been living with her but went to Idaho Falls for emergency medical care. He died about 36 hours after arriving at the hospital.

About eight months later, Allan's latest wife Emily also died in Idaho Falls. She had stomach cancer. Apparently she was still living with Allan, since he was the informant on her death certificate. Her name was given as Emily Jane Martin, although her obituary characterized Al Martin as her "son."[279] Allan himself died in Idaho Falls of prostate cancer about five months later and was buried in the Irwin cemetery in Swan Valley.

In the fall of 1938, hoping to control her asthma, Mattie and her husband Anton moved to Idaho Falls[280] to live with her widowed daughter Ardy. A year earlier, Ardy's 30 year old husband A. J. "Babe" Mize had been arrested for intoxication and died of suffocation after setting his jail cell on fire.[281]

Electricity came to Grand Valley via Afton about 1939, and presumably also to Swan Valley.

In 1940 Alex bought the ranch from his parents, Hugh and Ila, who had moved to Idaho Falls. Slim Florin stayed on as hired man and was revered like a grandfather by Alex's children.[282] Joseph Smith Martin and his wife Martha remained in Swan Valley, so did Agnes, now 68 years old. She had been a widow for 17 years and was living with her son Hugh, her son-in-law, Russell McBride and a two year old grandson.[283] Margaret and George Butler were still living in Palisades, but by 1950 they lived in San Francisco. Margaret died there in 1968 but was buried in Idaho falls. Sandy was still living at Blowout and working as a carpenter.[284]

Grand Valley which abutted Swan Vally on the south was submerged, including most of Sandy's homestead, when the Palisades Reservoir became operational in 1957.

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two children with her first husband, Bartrum Helm, and a third child with another man prior to divorcing Helm in 1871 in Cottonwood, Salt Lake Valley.

[279] Allan and Emily were sealed posthumously in 2013 in the Idaho Falls Temple. She had been sealed to Bartram Helm in 1868 in the Endowment House, and to her other husbands, Cole and Shurtleff, posthumously.

[280] *FamilySearch* Memories, Martha Waterson Martin KW82-X8X. Mattie died in Idaho Falls in 1954 of myocarditis at the age of 79. Anton had died four years earlier.

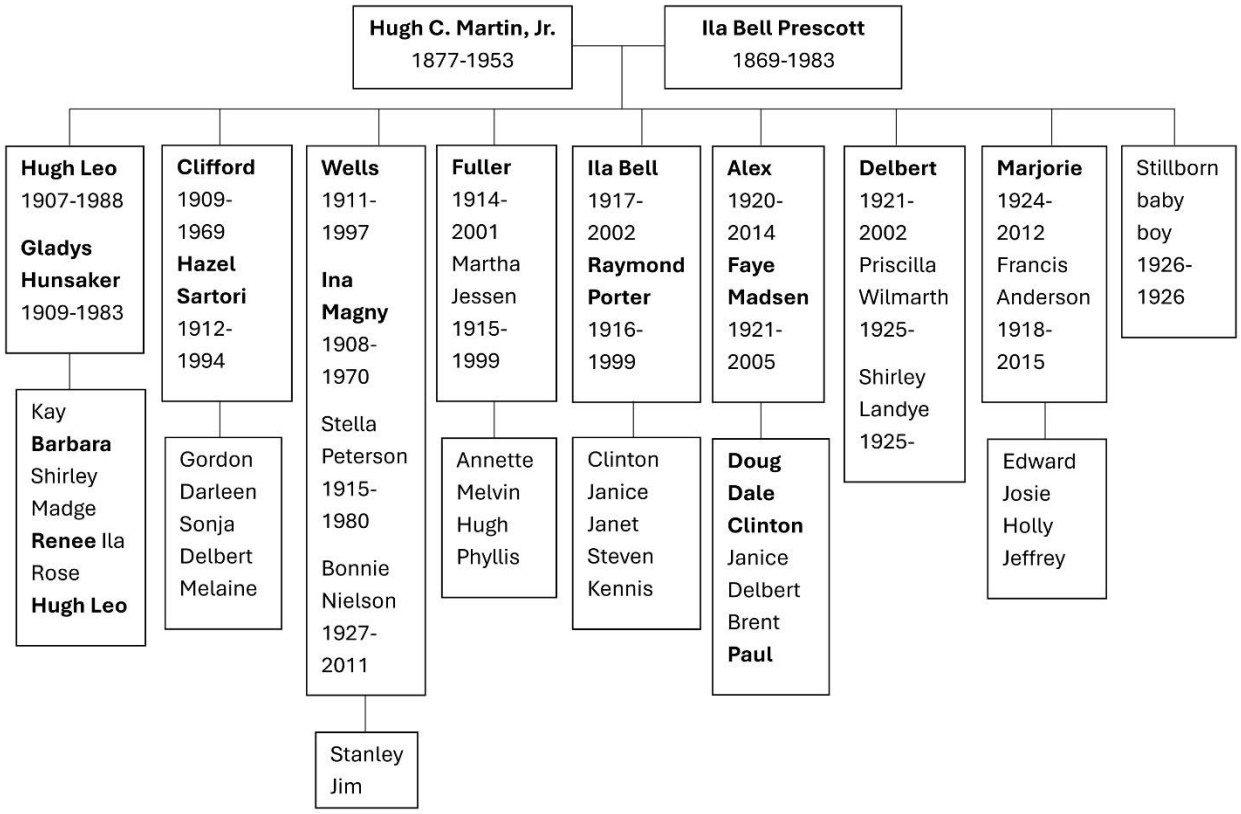
[281] Ardy's legal name was Agnes Arvella. She later married Harvey Wesley Fifield in 1941.

[282] *FamilySearch Memories*, Wilford Alexander Martin, Herman Florin 1868-1960, written by Douglas Hugh Martin KWZS-8Y3.

[283] Agnes died in Idaho Falls January 28, 1946, and was buried at Swan Valley.

[284] Sandy was living in Ogden in by 1948 and died there in 1964 at the age of 85.

Chapter Six – Hugh C. Martin, Jr. and Ila Bell Prescott



Ila Bell Prescott's father, James Prescott, had immigrated with his parents from England when he was ten years old, and her grandfather, also named James, got a job as a canvasser in Salt Lake City and worked on building the Salt Lake Temple. As a boy of 12, Ila's father herded the city cows for 59 cents a day and then got a better job herding in Skull Valley about 20 miles west of Grantsville on a large cattle ranch for about five years. He was herding in Snowville when he married Bathsheba Cheney, a Grantsville girl, in the Endowment House in 1883, six years before the four young Grantsville men her age set out to settle Swan Valley. Bathsheba and James lived in Snowville for about four years and then moved out near the Nevada border to Grouse Creek in 1887, where her parents were living.

James and Bathsheba had moved to Ogden by January 26, 1889, when Ila was born, the fourth of what would be a dozen children. When Ila was six months old, the family moved to a little settlement called Willow Creek about six miles north of Idaho Falls, where her father rented a farm. When she was three, the family moved to a 160 acre farm that her father bought a few miles west of Rigby.

When Ila was eight the family traveled to Utah[285] to celebrate the Pioneer Jubilee Festival and to visit her relatives there. This was the 50th anniversary of the arrival of Brigham Young's Vanguard Company of pioneers in the Salt Lake Valley.[286] The festival included parades on five consecutive days. The first was on Monday at the Pioneer Monument, where a statue of Brigham Young was dedicated by the Church President, Wilford Woodruff. An evening reception was held in the tabernacle for the surviving pioneers, who were presented with golden badges. The next day featured a second parade for the Sunday school children. Wednesday featured an illuminated electric light parade on Main Street, which attracted the largest night crowd ever seen in Salt Lake City. The fourth parade was called the Parade of Counties, with a float from each county in the Utah Territory. The final parade was on Saturday, July 24th, said to be the greatest parade ever seen in Western America, followed by a massive fireworks show on Capitol Hill. Sunday featured a memorial service for the deceased pioneers.

Unfortunately for Ila, only her parents saw the celebration, since she and the other children were left in Ogden with their cousins. The family stayed there for several months, her father working temporarily for the railroad while he looked for a better place to live in Idaho. After working temporarily in several locations, he moved his family back to Willow Creek near Idaho Falls, where he bought, sold, and rented various farms and even checked out prospects in Canada before "buying the improvements on a ranch from a woman by the name of Jessie Thomas Martin" up the Snake River in Swan Valley.

When they moved to the ranch in 1902, James Prescott initially raised cattle and hogs. Jessie and Allan Martin had moved from her farm into the town of Irving. Although Ila was the fourth Prescott child, she was the oldest to move to Swan Valley, since her oldest sister May had married a year earlier and remained in Willow Creek, and the next two had died young. So, it was Ila that mounted a horse and drove the family's cattle the 40 miles to Swan Valley, and after their arrival she became her father's main hand in taking care of the farm. She planned to go to school that fall, but since the ranch was on the west side of the river, she could not cross except by ferry,[287] so her family arranged for her to board with a family named Williams in exchange for her helping around their house.

But Ila got much more than they had bargained for. Nettie Williams had her hands full with a pair of eight month old twin boys, a two year old girl, and three sons from an earlier marriage[288] who were nine, ten, and twelve. To make matters worse, since Nettie was dealing with a painful felon on each thumb that had to be wrapped, Ila was getting up every night to help with the twins and doing the washing, cooking, and cleaning. It must have been partly for this reason that Nettie decided to reward Ila with a surprise party for her 14th birthday in January. Ila wrote that she was setting the table for the family's dinner when the unexpected guests started arriving. Among them were Hugh Jr. and his sisters Margaret and Mattie, whose birthday had been the previous day. Ila wrote,

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[285] In her autobiography Ila mistakenly recalled that the celebration was when she was five.
[286] Andrew Jenson, Church Chronology, Salt Lake City, 1899, p. 215.
[287] Around 1905 a trolley car was attached to the river as an alternative to the ferry.
[288] Her first husband had died suddenly of pneumonia, and she lost an 11 month old baby two hours later.

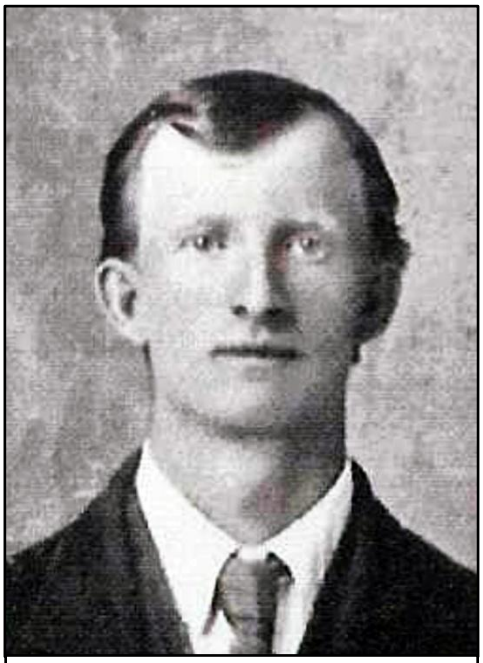
> That was at the time that I wore my hair very long—to my waist—or long enough to sit on. I wore it braided and fashioned it into a figure eight or sometimes in a coil at that back of my head. I never wore my braids hanging loose. It was parted in the middle and at the front. Each side was twisted in an upsweep off the face and the ends joined into the braids. That was the first time I had met Hugh, and he must have liked me because soon after that Mattie had a party and invited Mrs. Williams and me and had Hugh there. Also, a Joe Williams, who had married a sister of Hugh's who had died sometime before that. One of the popular games played in those days was "post office," and Hugh availed himself of the opportunity to kiss me.[289]

Thus began a four year courtship. Around February, when her parents realized that she wasn't getting any school time, they moved her into the house of Samuel Weeks to attend school with his two boys. Since Weeks was a blacksmith, he was able to pull one of Ila's teeth that had been giving her trouble.

It must have been difficult for Nettie to lose Ila. The Williams family moved to Idaho Falls within a year.

When Ila was fifteen, she and her niece Edith Butler took her mother on a rough 45 mile wagon ride to the doctor in Rigby, who delivered a stillborn boy. Her mother's next two babies died shortly after birth.

When Ila was 17 she married Hugh C. Martin Jr. in the Irwin town hall. Harry Burton, one of the three Grantsville boys that Ila's mother had known as a teenager, performed the ceremony on January 15, 1907. Hugh was 29. They lived for the first two weeks with Hugh's widowed mother Jane, while Hugh tore down a little log house that he had bought. Then he and Allan reassembled it just west of his mother's home. Hugh and Ila's first child, Hugh Leo Martin, was born November 2nd. Their next son Clifford was born in February 1909.



Hugh Martin Jr.

Several of the Martin household members got typhoid fever[290] during the winter of 1910. The first case was Herman Florin, the hired man who was living with Allan, who they called "Slim." Hugh had been visiting Slim and Al during that period and possibly brought the disease home. Ila's older sister May and their nine year old brother Hyrum

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[289] *FamilySearch* Memories, KWCH-QSJ, Life History of Ila Bell Priscott Martin Wadsworth Thompson, p. 5.
[290] Typhoid fever is now curable with antibiotics, but in 1910 it carried a mortality rate of 10-20%. It is typically caused by contaminated drinking water, such as when wells are too close to outhouses, but it can be transmitted in families from person to person by poor hygiene by the fecal to oral route. It also can be caused by carriers—people with no symptoms.

were staying with her that month, sleeping on the floor of the cabin. Ila and Hugh were preparing to go with them to the Salt Lake Temple to "get their work done," but all of them except Hyrum became sick with typhoid on the way,[291] just as they arrived at the house of Hugh's sister Mary Hopkins in Blackfoot, and they could go no further. Hugh had a "light case" and was only sick for three weeks, after which he had to get home to conduct the U.S. census, so he took his two children, Cliff and Leo, aged one and two, with him to stay with their Aunt Agnes. Ila remained very sick in bed at Mary's house for two months and miscarried a baby girl.[292] Then she slipped and fell due to her weakness and fractured her tailbone. When she was finally well enough to travel, Hugh sent his brothers Joe and Sandy to Blackfoot to take her home, since he was still busy with the census. When Ila finally reached home, little Clifford didn't recognize her and cried to go back to Aunt Aggie.

Then Ila's sister Mary got sick with typhoid. Grandma Prescott came down to Blackfoot from Ririe[293] to help and brought along Ila's sixteen year old sister Clara, who soon got typhoid herself and died a few months later in Ririe. Four of Ila's siblings were eventually infected including her 18 year old brother James, who also died.[294]

Ila wrote that as the family grew, they improved the old two-room cabin by adding a lean-to, and later a bunkhouse for the boys to stay in.

The next spring an article on Swan Valley appeared in the *Deseret News* in Salt Lake City.[295]

> Pending the reorganization of the Palisades Ward in the Rigby Stake, Samuel Weeks is acting as presiding elder, former Bishop William Burton having moved away from the ward. A reorganization will be effected in the near future. Hugh Martin of Irwin Idaho has been appointed clerk of the same ward.

The next day the paper announced that Weeks had officially been named bishop.

Although Hugh and Ila's first two boys had been born in Irwin, the next boy, James Wells Martin was born in Idaho Falls on November 7, 1911. He went by Wells. This change in location may be partially due to increased popularity and new availability of automobiles.[296] Silvies Fuller Martin, their fourth child was also born in Idaho Falls. They called him Fuller.

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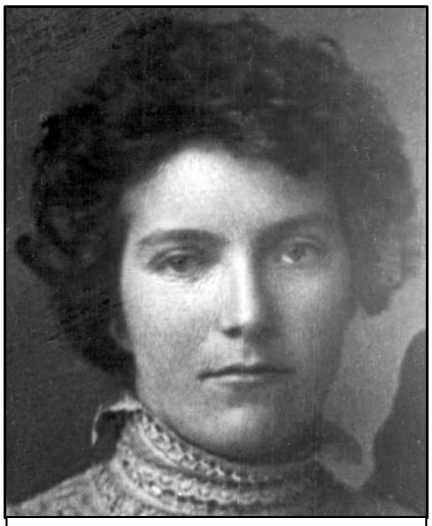
[291] Ila felt that Hyrum was spared because he never drank milk. She was sure that Hugh had brought the disease home after catching typhoid from drinking milk at Al's house while Slim was sick.
[292] Typhoid fever is a known cause of second trimester miscarriages.
[293] Earlier that year, Ila's had father traded the sawmill on his ranch on a flat on Tag Alder Creek near Calamity Point in Swan Valley for 80 acres northwest of Ririe from Frederick Hatfield.
[294] *FamilySearch* Memories, James Prescott autobiography KWZL-HYN.
[295] *Deseret News*, June 21, 1911, p. 9.
[296] Cars began appearing in Hailey, Idaho Falls, and Boise by 1905, but they were initially seen as novelties. The popularity of the Model T Ford began in 1909, although early adoption was hindered by poor road conditions.

In the fall of 1912 when Wells was a toddler, the house caught fire when Hugh and Slim were out harvesting wood for the winter. While Ila was busy sewing, Wells had poked a stick into the firebox of the stove, which caught fire and ignited the wallpaper. She put the three little boys outside and ran back and forth from the nearly empty well to the house with a half-filled bucket, yelling in vain for help. The fire entered all three rooms, and no one came to help, but she managed to put it out by herself. However, she suffered lung problems from the smoke that lasted for years.



Ila Martin

From June 1914 through the end of the year, World War I was escalating in Europe, and by February 1915, Germany had set up a naval blockade of Great Britain. The Lusitania, a passenger liner, was sunk on May 7th, killing 128 Americans, and the United States was moving toward entering the war.

It was during this time of uncertainty that Leo was baptized at the age of eight in August 1916.[297]

The following February the United States severed diplomatic relations with Germany and declared war on April 6th. American troops arrived in France on June 24, 1917, and a few months later Ila and Hugh's first girl was born in Swan Valley on August 20th. Her name was Ila Bell, but she was known simply as Bell. Laura Weeks, the midwife, delivered her because Dr. Spencer[298] got there too late, although he did deliver the afterbirth. While Ila was still recovering, a lamp caught fire, but she was able to toss it into the yard before the house caught fire again.

Hugh C. Martin, by this time 40 years old, succeeded Frederick Hatfield as bishop of the Palisades Ward in 1918. He had already held church callings as YMMIA secretary and Sunday school superintendent. In addition to his church work and counting the census, Hugh played many other roles in the community including Justice of the Peace, Secretary of the Swan Valley Canal Company, 16 years on the school board, and Deputy County Assessor. In his remaining time, besides faming, he cut hair and sold made-to-measure suits.

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[297] He was made a deacon at the age of 14 and a teacher at the age of 17.

[298] Dr. Harry DeMilt Spencer was the foremost physician in Idaho Falls. Born in Iowa, he had graduated from medical school at the University of Iowa in 1897 and first practiced in Oakland, Iowa, about 20 miles east of Council Bluffs. He did a surgery residency at the University of Chicago from 1908-1912 and then came to Idaho Falls with his wife Anna, a professional violist. He entered practice in Idaho Falls, where he became legendary.

Front row: babies Ila Bell, Ila May, Nina. Middle row: Ila, Bathsheba, Melissa. Back row: Ezelphia, Fuller, Hyrum, May

About April of 1918, Ila and her sister Ezelphia went to Salt Lake City via Idaho Falls by train with their youngest children to visit their mother and go through the temple for health reasons. While there, they took a family photograph to celebrate the three girls born the same year—Nina, Ila May, and Ila Bell.

In March of 1918 the great Spanish influenza first appeared in a military training facility in Kansas, but it was not publicly known until August when the disease appeared in military camps in several eastern cities. The disease soon showed up in Idaho at schools and colleges, especially in student army training housing. On October 18, 1918, all public and private schools in Idaho were closed as a precautionary measure. Within days all public libraries were closed, all open air meetings were banned, and the wearing of gauze masks was ordered on October 30th. The order was rescinded on November 6, mostly due to the difficulty the masks caused with cigarette smoking. Medical supplies became scarce, and some emergency hospitals were opened. There followed a shortage of doctors and nurses which was made worse by the fact that many of them had not yet returned from the war. Historian Leonard Arrington, himself a survivor of the disease, noted that other survivors remembered "neighborhood women entering homes where everyone in the family was down, drawing water, cooking meals, answering the telephone, scrubbing floors, and administering such other assistance and comfort as the family might need." Although the Spanish flu hit hardest during the fall of 1918 and was petering out by January, it was not until the summer of 1919 that the disease disappeared from Idaho entirely. By that time more than 2,300 Idahoans had died. I have no specific information for Swan Valley, but the flu must have been just as disruptive there as elsewhere.

World War I ended on November 11, 1918. A week later, Hugh and Ila were finally able to take their five oldest kids to Salt Lake City to be endowed and sealed in the temple. They stayed overnight with Ila's Aunt Melissa[299] in Ogden.

Hugh tallied the census again in 1920. He was now 42, and Ila was 30. Their children were Leo, 12, Clifford, 10, James, eight, Fuller, five, and Ila B, two. Slim, the hired man, was living with them.

[299] Melissa was pregnant with her second daughter, Nona. Shortly after the Martins' visit, she and her husband moved to his hometown of Oak City in Millard County, where Nona was born in April and soon died at the age of six months of "inanition," starvation thought to be from inadequate breast milk.

There were by this time 130 families in Swan Valley made up of 522 people, increased from 425 in 1810.

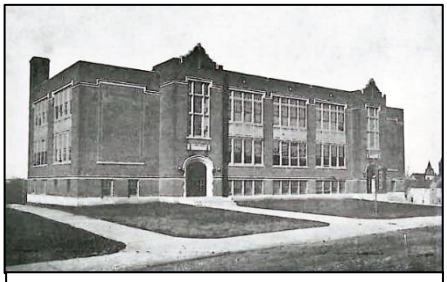
Alex, Fuller, and Ila Bell

Hugh and Ila's sixth child, Alexander Wilford Martin, was born in May in the log house of Hugh's sister Agnes Butler and called Alex for short. When he was about eight months old, he motored to Idaho Falls with his Uncle Sandy and Aunt Pearl in their old Ford car with no top, sitting on Ila's lap. In those days they traveled on an old dirt road beside a large canal with willows growing along the bank. Ila recalled that all of a sudden the right front tire came off the wheel and rolled up the bank, and Sandy didn't even notice until she told him. He just hopped out and put it back on, and they had a good laugh over it. In those days, tire issues were part of most trips.

In the spring of 1921, the Snake River flooded the houses in the lower parts of Swan Valley according to Wells, who was nine at the time.[300] Everyone was told to evacuate, and the Martin family took their cattle and many household goods to higher ground. The lower half of the valley was flooded, including one house that was underwater to the roof, and the bridge was taken out, but the flood stopped about a half mile from Hugh's property. Wells felt that his personal prayer had saved their house, but acknowledged that his father, the bishop, may have also done some praying.

The following December, Delbert Henry Martin, Ila's seventh child was born.

In the fall of 1922, Hugh and Ila Martin's oldest child, Leo, enrolled at Jackson Junior High School in Salt Lake City as shown by his yearbook photo.[301] He was 15 years old. This is the very school against which his father had won a baseball game a generation earlier. Most of the secondary schools in Salt Lake City during that time had a large agriculture club. I have no evidence that Leo was a member, but it seems likely that he had been sent to Salt Lake City to study farming. Possibly Leo stayed with the family of one of his mother's sisters who lived in Salt Lake City. May, the oldest, was married to Hyrum Forbush, who worked as a janitor in a dance hall and later worked for the power company. They had no children of their own, but while living in



Jackson School

[300] This story was told in 1978 at Ila's 89th birthday celebration when Wells was 67. I have not been able to verify any upstream dam failures that year in historical documents. However, the *Daily Star-Mirror* in Moscow, Idaho, reported on March 19, 1921, that heavy rainfall had flooded lowlands and caused high water in all streams causing the Snake River to rise 3.5 feet in one day. On the same day, flooding of the Blackfoot River was reported. See *FamilySearch* Memories, KWCH-QSJ, pp. 13-14.

[301] *FamilySearch* Memories, KWCQ-ZP8.

Idaho they had adopted a girl named Mary Etta, who was Leo's age. Mary Etta was not in the Jackson Junior High yearbook, which suggests that Leo may not have lived there. Ila's younger sister Ezelphia had married Samuel Lemmon, a laborer, in Rigby in 1915 and moved to Salt Lake City sometime before 1919 when his health failed, and he could no longer do farming. They had three young children, aged two to five. I don't know where May lived, but the Lemmons lived at around 39th South and 13, East, which was rather far from the school, but by then the city had a well-developed streetcar system. Sadly, Samuel Lemmon died that February at the age of 36 from mitral stenosis, a faulty heart valve. Since the school was very near to where Leo's father Hugh Jr. had grown up, it seems most likely to me that Leo was not with either Aunt but lived with friends of his parents in the family's old neighborhood.

Hugh Leo Martin

In 1920 Salt Lake City had a population of about 160,000 and was growing fast, a major hub of mining and related industries, and a center for agriculture. Its first commercial radio station, KZN, began broadcasting that year.[302] Many homes were connected to the electric power grid. Automobiles were becoming popular, but horse-drawn carriages were also in the city streets.

After school was out that summer Leo returned home and was ordained a deacon on August 27, 1923, by Lorenzo Tibbits[303] in the Palisades Ward. He was ordained a priest by Joseph H. Lake the following February 24, 1924, at the age of 16. Lake[304] was the bishop of the Salt Lake City 16th Ward, which proves that Leo was back Salt Lake City, probably still attending the Jackson School, which was very close to the 16th Ward meeting house.

Ila and Hugh had their eighth child, Marjorie Dean Martin, on June 5, 1924. Because her labor was going so fast, Ila was given chloroform to delay the delivery until the doctor arrived. After the baby was born, the placenta was stuck in the uterus and had to be pulled loose, and Ila lost a lot of blood.

The next summer, Hugh was ordained a high priest by Rudger Clawson, president of the Quorum of the Twelve of the Church of Jesus Christ of Latter-day Saints.

Ila had another child on the day after Christmas, 1926. Dr. Spencer had to travel on bad roads, and he arrived late, having been stuck in deep snow near Antelope Creek, still about 12 miles downriver from the Martin house. Ila's 16 year old son Clifford was sent up to meet the doctor with a sleigh,

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[302] KZN was bought by the LDS Church in 1925 and became KSL.
[303] Lorenzo Tibbits was a dry farmer in Antelope, about 20 miles north of Irwin, where he had moved about 1915 from Providence, Cache County, Utah.
[304] Bishop Lake tragically died of pneumonia complicating an appendectomy at the age of 48 on November 7, 1932.

and someone brought in Mattie to help, but the doctor arrived in time to deliver the baby. It was a boy, who had to be pulled out by his feet from a breech position and was born dead. Ila figured that he had died before her labor even began, since about a third of the placenta looked decayed. Aunt Pearl was there and cooked a fish breakfast for the doctor before Cliff took him back to his car.

Gladys Hunsaker

Leo continued to live in Salt Lake City after he graduated from Jackson School and got a job there, possibly as a carpenter. He married Gladys Hunsaker, whom he had met through a mutual friend, on April 7, 1927. He was 19 and she was 17.

Gladys was born in Honeyville[305] on December 7, 1909. Her father, Weldon Hunsaker,[306] married Rose Vilate Allen in Brigham City in 1897. He was a stock man and farmer, whose family lived in a two-story frame house near the highway with a fair acreage of ground. Gladys' mother was born in Call's Fort. Weldon wrote, "There were…many Hunsakers in Honeyville and some were intermarrying, so Mother and I talked it over and decided that if we got a good chance, we would sell out and move."[307] Since they had not been sealed in the temple, Welson and Rose first went with their living children including two year old Gladys to the Salt Lake Temple to be sealed as a family. Then in February 1912 they traded their farmland at Honeyville for a 320 acre ranch on Otter Creek, four miles north of Randolph. They rented a railroad car with all their belongings and livestock and moved 72 miles to their new home. Each summer they would vacation for a week or two at Bear Lake, where her father and the boys caught hundreds of fish in nets. In the winter they traveled over two miles to and from school and church in a sleigh drawn by horses.

After about eight years, the Hunsakers returned to Calls Fort. Around 1920 they had a bad harvest year, went bankrupt, and bought a farm in Roy when Gladys had just turned 10. Then the family lived in Provo for a while, and later in several places in the Salt Lake Valley, where Gladys' father worked at ZCMI when Gladys was 13. This is about when Gladys met Leo.

Their first child, Kay LaMar Martin, was born May 7, 1927, just a month after their wedding. Their second child, Barbara LaRue Martin, was born August 6, 1929, both of them in Salt Lake City. The little family moved to Swan Valley during the following fall or winter.

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[305] Honeyville is also known as Calls Fort. It is in Box Elder County.
[306] Weldon was the fifth child of the fifth wife of Abraham Hunsaker, a veteran of the Mormon Battalion. After Abraham settled briefly in West Jordan, he moved all his wives and non-married children to Brigham City when it was established around 1857, and many of his 52 children still had families there. Weldon's mother was Mary Gardner Luckham from Mendon in Cache Valley, a sister to Archibald Gardner, a noted early miller in Millcreek and West Jordan.
[307] *FamilySearch* Memories KWCK-PRK.

Hugh and Ila's new home in Swan Valley.

Leo's parents, Hugh and Ila, had moved from their log home with a dirt roof and floor to a new house the previous winter, dragging the contents of their old house on a sleigh pulled by draft horses.

Black Friday, the first harbinger of the Great Depression, occurred on October 24, 1929, with the collapse of the stock market. That particular event may have had a minimal immediate impact on Swan Valley, but of all the states, the following years were particularly hard in Idaho. Although the state ranked 42nd in population, it ranked eighth in federal spending for relief. Prices for wheat and cattle bottomed out, and when the national housing industry faltered, so did the demand for timber.

Hugh Martin officially counted the Palisades census for the third time in April 1930. His brother Sandy was farming on his homestead near Blowout with his wife Pearl and three children aged 17-25. As was his custom, Hugh listed his own family near the end of the census. He now had six children at home aged 5-21, and next door lived Leo and Gladys with their two children, Kay and Barbara. Leo was 22 years old and farming. I assume they had moved temporarily into Hugh's old cabin. Frank and Nellie Beam were listed last. Hugh and Ila's 21 year old son Wells and another 21-year-old were living with the Beams as farm workers. Hugh's older brother Joseph Smith Martin and Martha were empty nesters at 60 and 56 years of age. Anton and Mattie Nelson also lived in Swan Valley with three sons in their 20s, two of them working in a garage. There were 580 people in the valley making 129 households.

Gladys served in the Palisades Ward as primary president and also in the relief society. She led the music in church and sang in quartets at funeral services. Her daughter Barbara later wrote, "We had one cow, pigs, chickens and Rover our dog. My father raised wheat and hay." Their third daughter, Shirley, was born in July 1931.

The Martins were mentioned in the Idaho Falls newspaper the following year.[308]

> Hugh Martin has given to his oldest son, Leo, a piece of land southwest of the Hugh Martin home on which Leo is preparing to build a house. Trenches have been dug and forms built for the cement foundation.

Hugh appeared again the following month.[309]

> Hugh Martin is in receipt of a letter from E. E. Rawlings[310] asking him to take care of the free-feed requirements in his locality. The grain to be distributed has been secured by the Red

[308] *The Post-Register*, Idaho Falls, April 19, 1932.
[309] *The Post-Register*, Idaho Falls, May 3, 1932, page 6.
[310] This was probably W. E. Rawlings, Bonneville County Agricultural Agent.

Cross organization and turned over to the board of county commissioners for distribution. Anyone who has no money and no credit can secure this free grain and will be supplied with an application blank by Mr. Martin. He has already received and distributed 10 sacks and has had several applications he cannot full until he receives more grain.

Ila and Hugh around 1932

That month Hugh won the democratic primary to run against John B. Miller, a Republican in Palisades precinct, for Justice of the Peace.[311] This was the fall in which Franklin D. Roosevelt, also a Democrat, was first elected President.

Mentions of the Martins in the Idaho Falls newspaper were frequent. One reported that month that 18 year old Fuller Martin drove his mother Ila, his sisters-in-law (Gladys, and Hazel, Clifford's wife) and their little children to Salt Lake City where they visited friends and relatives[312] for a week. Ila and Hazel returned with her babies with Fuller, but Gladys and her children remained in Salt Lake with her parents until July, missing the 4-H sewing club meeting at the Hugh Martin home on June 22nd.

Hugh was one of six election judges in Palisades that year and won the election for Justice of the Peace.

In August, Leo drove Gladys to Idaho Falls to deliver her fourth consecutive girl, Madge Aileen Martin.

Leo's father, Hugh Martin, was the delegate from Irwin at the Democratic Central Committee meeting in January of 1933. He reported that sleds were being used to travel from Irwin to Ririe, from which point the highway has been cleared of snow making motor vehicle travel possible to Idaho Falls.[313] The following September, Hugh and Les Ruud[314] were awarded a contract by the board of county commissioners to build about 10 miles of fence bordering the new Swan Valley highway at a contract price of $190 per mile. This may have been one of the first public works

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[311] *Post Register*, May 31, 1932, pp. 1-2.
[312] Ila's divorced father lived in Idaho, not Salt Lake City, but her mother, Bathsheba was there, already widowed from her second husband. They would have also been visiting her. She died there in September 1941.
[313] *Post Register* p. 10.
[314] Lester Ruud was a 37 year old farmer who had recently moved to Blowout from Soda Springs. He lived near to Sandy Martin.

projects of the Roosevelt administration. Another project was soon to follow when the U. S. Bureau of Reclamation made its report on the Palisades Dam Project. The dam site was chosen at Calamity Point, a narrow spot in the Snake River Valley with 1,000 foot walls about 7.5 miles as the crow flies from Irwin, just north of Blowout and Sandy Martin's homestead.

The *Post Register* reported on January 19, 1934, that a truckload of groceries had been brought into Swan Valley from Idaho Falls to the Hugh Martin home to be distributed to the needy of the valley, which was Swan Valley's percentage of the federal relief fund. Three days later it was reported that Hugh intended to organize a Boy Scout troop as quickly as a scoutmaster could be selected and trained. In February, he was named to a committee of four to classify men according to their need to apply for Civil Works Administration (CWA).[315]

Leo and Gladys moved back to Salt Lake City seeking work. Their fifth daughter, Renee, was born there on April 26th. But they were back in Swan Valley in 1935.[316]

Hugh's activities as justice of the peace continued to be regularly reported in the newspaper. For example, on December 30, 1935, he fined three men for ice fishing in the Snake River without a license. According to the newspaper, Hugh spent time in Idaho Falls in January for some sort of medical attention. He was 59 years old. He was still living in Swan Valley in May 1937, when he gave the closing prayer at a funeral. Visits to Idaho Falls were reported on February 8th, May 31st, and July 5th, when he returned to file for re-election as Justice of the Peace. Gladys made the trip to Idaho Falls again for the birth of Ila Rose, her sixth daughter, who was born there on April 23, 1938.

Sometime before April 1940, Hugh and Ila joined Mattie and Anton in Idaho Falls, taking their two youngest children, Delbert and Margie, and buying a house. According to the census Hugh was by then 63 years old and worked as a farm laborer. Ila was 51.

They left their house in Swan Valley to their 20 year old son Alex and Slim Florin, the hired man. Alex eventually assumed the loan on his parents' house and dry farm and lived there permanently. Next door lived Hugh's 31 year old son Clifford Martin, his wife Hazel, and their three children. Hugh's sister Margaret and her husband George Butler also remained in Swan Valley,[317] and so did Leo and Gladys with their six children aged one through 13. Hugh's 61 year old brother Sandy, who was said to have "trouble with alcohol," was still in Blowout, working as a carpenter.

In November the Idaho Falls newspaper carried an article[318] featuring Hugh and Ila's five sons. Four of them were on the conscription rolls waiting to be drafted, and a fifth was already serving in the

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[315] This was short term program to provide rapid, temporary jobs for unemployed Americans during the harsh winter of 1933-34, putting them to work in road construction, bridge building, and school repairs.
[316] I only know this by a question in the 1940 census that asked where they were living five years previously.
[317] By 1950 the Butlers were in San Francisco. Margaret died in 1968 in Los Angeles but was buried in Idaho Falls.
[318] *Post Register*, November 8, 1940, p.11.

national guard. Their sixth son would reach draft age the next spring.[319] An ad appeared on November 21, 1941, in the *Post Register*, "Wanted to buy: Good Stock saddle. Will pay cash. Hugh Martin, 187 Fifth Street, Idaho Falls."

In November 1941 the Palisades Dam project was approved by Congress, and land sales finally began. Hugh's brother Sandy sold out to the government, since most of his property was scheduled to be inundated by the reservoir. The property of Leo and Gladys was downstream from the dam, so their property was not bought by the government, but by the fall of 1941, they had moved to Farmington, Utah,[320] where two of Gladys' sisters lived.

Gladys' older sister Elva had married Clawson Eliot in Salt Lake City in 1925 and moved to Farmington between 1933 and 1936, where Clawson worked as molder in a foundry. They had four children aged 2-15. Their five year old girl LaVona had been electrocuted when she pulled her mother's clothesline across the powerline to the chicken coop while swinging in wet weather, and her six year old brother LaDon was severely burned when he tried to rescue her. Gladys' younger sister June Oakden had moved to Farmington with her husband Carl from Idaho Falls, sometime after 1936.[321]

On December 7, 1941, the Japanese attacked Pearl Harbor and America joined World War II.

The following February the society page reported the birth of Hugh and Ila's granddaughter Janice Fae Porter to Ila Bell and Raymond Porter in Great Falls, Montana. It mentioned that Ila Bell had graduated in nursing at the LDS hospital[322] and mentioned Martin's address in Idaho Falls at 185 Fifth Street.

In June the Idaho Falls newspaper reported,[323]

> Word has been received by Mr. and Mrs. Hugh S. Martin of Swan Valley from their son, Delbert H. Martin, stationed with the U.S. Army "somewhere in Australia" stating that he "liked the country and the residents treat us fine." He is a graduate of the Idaho Falls High School and was a member of the National Guard before entering the army.

Sometime after this, Hugh and Ila moved to Clearfield for a short time and then to Farmington. They did not sell their house on Fifth Street in Idaho Falls, and for the next several years returned to it intermittently. Leo and Gladys moved from Farmington to Rose Park, where Leo had some acreage, which he had probably bought while he was courting Gladys. According to the 1942 city

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[319] On the roll were Hugh Leo, 33 years old, living in Swan Valley. He was married and father of seven children. Clifford, 32 years old, was a father of three, also in Swan Valley. Wells, 27 years old, lived in New Mexico. He was married and father of two. Fuller, age 24, lived in Idaho Falls, was married and the father of two. Delbert Martin, age 18, was in the Idaho National Guard unit at Camp Murry, Washington. Only Alex Martin was not yet draftable but would turn 21 in May.

[320] Possibly Leo and Gladys moved at the same time that Leo's parents went to Idaho Falls

[321] Carl was a grandson of Bishop Oakden from Swan Valley and probably acquainted with the Martins. He was born in Swan Valley in 1910, three years younger than Leo.

[322] *Post Register*, February 24, 1942, p. 3.

[323] *Post Register*, June 19, 1942

directory[324] they lived at 895 North and 12th West in a brand new development called Rose Park, where Leo was a carpenter.

Hugh and Ila's 22 year old son Alex, who was living in Swan Valley married Faye Madsen in the Salt Lake Temple on December 4, 1942. Faye had moved to Idaho Falls after graduating from high school in Firth, Idaho and worked at a nursing home. She met Alex at a dance, and they had dated for a year. She was the first of eleven children in her family to be married in the temple.

Eventually Hugh and Ila moved from Farmington to Salt Lake City, living about two miles south of Leo and Gladys near 400 South and 10th West.[325]

Hugh and Ila made the trip up to Idaho Falls to be with Ila's father, James Prescott, before he died January 4, 1944, at the age of 85. Hugh was the informant on his death certificate, which listed the causes of death as influenza and the freezing of feet due to senility. They made several other trips to Idaho Falls and Swan Valley during the war, some of which were mentioned in the Idaho Falls newspaper. For example, his name came up for jury duty in Palisades in January 1944, which suggests that he still owned some property there. He was mentioned as a *former* resident of Idaho Falls in August in an article on the marriage of their daughter Marjorie to Francis Anderson in Salt Lake City. On November 6, 1944, Hugh and Ila returned to Idaho Falls for the funeral of Cecelia Jacobson,[326] where Hugh read her obituary.

Hugh and Ila had two sons, Fuller and Delbert, in the service at that time. Then Alex joined the Navy around December 1844 but did not see combat action. While Alex was away, his wife Faye and two boys[327] lived in her mother's house in Idaho Falls on 2nd Street. When the war was over, Alex and Faye moved into Hugh and Ilal's house on 5th Street.

Likely a surprise baby, Leo Jr. was born on February 23, 1945, in Salt Lake City to Gladys and Leo after a seven-year gap in children. He was her last child.

Ila wrote in her life history that she worked in defense plants for four years. She first worked at the Deseret Clothing Factory making LDS garments using four different machines. After that she got a job at Utah Woolen Mills making army shirts, then at Kearns Dental Offices for servicemen as a cleaning lady, and later at the Denver and Rio Grande Railroad near their house, where she and two other ladies kept the rail yard and cars cleaned of tools and debris. She then worked at a small arms plant until the war was over, where she ran a Remington machine putting caps on cartridges for army guns.[328]

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[324] Polk's Salt Lake City Directory, Vol. 1942 XLXI.
[325] Hugh gave his Salt Lake City address as 418 Goshen Street on James Prescott's death certificate in 1944.
[326] Cecelia was a pioneer resident of Swan Valley who had been a relief society president and had eleven children who lived to adulthood. Her husband had laid out the streets of Irwin and built the first school and church. She died in Idaho Falls at the age of 87 after a brief illness.
[327] Douglas Hugh was born November 22, 1943. Their second was Dale Alexander, born August 15, 1945.
[328] According to his obituary, Hugh also worked in defense plants, but I have not been able to find specifics.

Frodsham Family

After the war, when Ila 56 and Hugh was 68, they were chosen by their bishop to live with and care for the motherless family of George Frodsham, the clerk of the Utah Legislature.[329] There were two boys under ten and triplet girls, who were three years old. Their mother had died 11 days after the girls' birth on April 4, 1943, of a cerebral embolism. According to Ila, when they took on the assignment the girls didn't talk well and were not potty trained. The Frodshams lived at 211 West First North, which was close to the Martin home. Ila didn't mention it in her autobiography, but she apparently had help, since she and a woman named Ruth Triptow[330] were both identified as the girls' nurses when they called on the Salt Lake Mayor on March 22, 1946.[331] Mayor Earl J. Glade gave the girls each a new one dollar bill and a playful birthday spanking. Ila cared for the children for about two years.

Hugh and Ila's son Delbert won a bronze star and was discharged on Aug 20, 1945. The new Idaho Falls Temple opened September 23, 1945, the Church's tenth temple, and the eighth in operation.

The following year the *Post Register* reported,[332]

> Mr. and Mrs. Alex Martin of Idaho Falls have moved to Swan Valley where Mr. Martin has taken up farming. Mr. and Mrs. Martin have been living at the home of Mr. Martin's parents, Mr. and Mrs. Hugh Martin of Idaho Falls, for the past several months. Mr. (Alex) Martin is a veteran of merchant marine service during the past war.

It would be another year before Hugh and Ila returned permanently to Idaho Falls from Salt Lake City, but Idaho was the center of gravity for the extended Martin family. They held what the local newspaper called the family's *annual* reunion.[333]

> Descendants of the Hugh Caldwell Martin family, who settled in Swan Valley in 1895, met for their annual family reunion at Tautphaus Park this week. The family now numbers more than 130 and is scattered throughout six western states. Festivities began at 10:30 a.m. and consisted of a fast moving softball game followed by a fried chicken dinner. A program in which members of the family participated was held after which a watermelon feast and an exciting game of volleyball were enjoyed. Harris Nelson, 1946 family president, presided, assisted by Arvilla Fifield as dinner committee chairman. Election of officers to arrange

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[329] The mother was Portia Austin Frodsham. George N. Frodsham was a reporter and the clerk of the Utah House of Representatives. They lived at 653 Conway Court. (655 S. 440 E.)
[330] Ruth Fowler Triptow FS KWJZ-WVX was a divorced 36 year old from Huntington with four children of her own, aged 6-12. She remarried the following October.
[331] *Salt Lake Telegram*, March 22, 1946, p. 13.
[332] *Post Register*, April 14, 1946, p. 2.
[333] *Post Register*, August 13, 1946, p. 5

> next year's reunion was held with Joseph S. Martin, oldest member of the family, being named president and Harry Mize, general chairman.[334] Fuller Martin was reelected family secretary and historian.

Hugh and Ila probably moved back to Idaho Falls from Salt Lake City in 1947, when Hugh applied for a building permit for a $1,000 two-room addition to their home on 5th Street,[335] and they were still living there at the time of the census in April 1950. Hugh was janitor for a construction company at the age of 73. In 1951 construction began on the Palisades dam.

1951 Martin family reunion with Hugh and Ila in the center

Hugh and Ila sold their home of 5th Street in 1952. Their son Leo came up from Salt Lake where he was working as a carpenter for a private home contractor and built them a new home on L Street in Idaho Falls near the temple. The following year on April 16th, Hugh died at home at the age of 76. According to his death certificate, Hugh died of coronary thrombosis, the medical term for a heart attack, while recovering from a stroke.

He had nine children, 31 grandchildren and 10 great grandchildren. He was a high priest in the LDS Church and had presided over the Palisades Branch and Ward for 15 years. He served many years as Justice of the Peace, was secretary of the Swan valley Canal company, a school board member for 16 years and a deputy assessor. He was also a barber and a made-to-measure suit salesman.

> The night before he died he said to a neighbor, "I'm not afraid to die but I kind of hate to go right now." That night he sat up talking with Ila, making sure everything was taken care of. He arose happy (the next) morning and ate a hearty breakfast. After breakfast he went into

[334] Harry was Joseph's son-in-law.
[335] *Post Register*, July 17, 1947.p. 7.

> the living room and sat down on the couch. Suddenly with no apparent pain or difficulty other than a few labored breaths, he passed quietly and peacefully from this life."[336]

One of Hugh's former branch counselors, Bishop J. C. Cambell, added, "This little man didn't have very much of this world's goods,…but he had an immense heart. He was constantly desiring to help someone in need."

Hugh's oldest son Leo lived the rest of his life at Rose Park in Salt Lake City working as a licensed contractor. He and Gladys had seven children. Kay, Leo's oldest boy, had signed up with the merchant marine during the war at the age of 17. By the time his grandfather's death he had married Shirlene Sears and had two daughters, working as a "traffic manager" at a flour mill in Salt Lake City. Barbara, their second child dropped out of West High after her junior year to get married at the age of 16 and was divorced by the time her first child was born 11 months later. She married again at the age of 19 and was living in Salt Lake City with her second husband and five year old boy and worked at the Tooele army depot. Their third child, Shirley, had married James Turner and had a one year old daughter in Salt Lake. Madge was 20 years old and married John Nelson. At the time of Hugh's death, they had had lost their first son at the of age of five months and were living in American Fork. Their 19 year old daughter, Renee, had run off and married a questionable character named Jack McDaniel a year earlier. Leo and Gladys had two more children living at home—15 year old Ila Rose and Hugh Leo Jr., who was eight.

In late 1953, Gladys' mother Rose Hunsaker, became too ill to care for herself while her father worked, so Gladys left her own family moved in with her parents at their home in Salt Lake City.

Clifford lived in Clearfield, where he worked at material storage at Hill Air Force Base. He had married Hazel Sartori in Salt Lake in 1930, and they had three children. Gordan was 22 and single. Mary was 19, and Dell was eight.

Wells had married Ina Magny in Salt Lake City in 1932. They had two boys—Stanley and James aged 18 and 14.

Fuller was married to Martha Jessen and lived in Idaho Falls. They had an eleven year old girl named Phyllis.

Ila Bell was 35 and lived in Montana with Ray Porter and three children aged 4-11.

This photo including five of Alex's six sons was taken about the time of Hugh's death, perhaps at his funeral. L-R: Doug, Clinton, Dale, Hughie (Leo's son), Paul, Larry, and Ann (I'm not sure whose child Ann is.)

[336] From Hugh's funeral talk by Donald O. Jacobson. *FamilySearch* Memories KWCH-QSN.

Alex and Faye were in Swan Valley. They eventually had six sons who Alex fit into a 1953 Chevrolet station wagon. Around 1956 he mortgaged his property in Swan Valley and bought a 640 acre farm in Creswell in the Willamette Valley near Eugene, Oregon.

Dell was 31 and also living in Oregon, selling power transmissions. He had married and divorced Priscilla Wilmarth, and married Shirley Landye. He had no children.

The Palisades Dam was completed in 1957. That year was a hard one for Alex and his farm in Oregon.

That year on February 20th, Ila married Bert Wadsworth in Idaho Falls, about four years after Hugh had died.

Alex sent his children back to Idaho Falls in the summer of 1958 to go to school and moved some of his farm animals back to Swan Valley. They rented Ila's house on L Street and lived there until March of 1959, with Alex working in the potato processing plant in Idaho Falls in the winters and working on the farm in Swan Valley the rest of the year, after which they moved back to Swan Valley, where Alex worked reseeding the banks of the Palisades Reservoir for the Forest Service.

Ila and Bert Wadsworth built a new house and moved in January 1962. Bert died May 28, 1964, when his tractor caught fire.

Leo became an active Mormon his later life. At the age of 59 he was made an elder on Feb 12, 1967, and in May, he and Gladys were sealed in the temple. Gladys served as Primary President and sang in the ward choir. Gladys was nearly blind due to her diabetes and fell many times, breaking arms, ribs, and hip twice. She was wheelchair bound for the last years of her life.[337]

Ila Prescott Martin around 1975

Later that year, Ila married her home teacher, George Waldemar Thompson, on July 1, 1967, in the Idaho Falls Temple. He died November 7, 1970.

A decade later, Ila's family noted that she was going strong at the age of 80, caring for her yard, vegetable garden, and fruit trees, and canning every fall and got around on the Senior Citizens' mini bus. She rented out the basement of her new house but was investigating a condominium. She had raised eight children to maturity and had 40 grandchildren, 119 great grandchildren, 56 great grandchildren and counting.

Ila Hunsaker Martin died at the age of 94 in Idaho Falls on February 12, 1983.

[337] Gladys died January 14, 1985. Leo died May 24, 1988.